Praxis Catholica:

OR, THE COUNTRYMAN'S Universal Remedy:

WHEREIN

plainly and briefly laid down the Nature, Matter, Manner, Place and Cure of most DISEASES, Incident to the Body of Man;

Not hitherto discovered.

Whereby any one of an ordinary Capacity may apprehend the true Cause of his Distempers, wherein his Cure consists, and the Means to effect it; together with Rules how to order Children in that most violent Disease of Vomiting and Looseness, &c. useful likewise for Seamen and Travellers.

So an Account of an Incomparable Powder for Wounds or Hurts which cure any ordinary ones at once dressing.

Written by *Robert Couch*, sometimes Practitioner in Physick and Chyrurgery, at *Boston* in *New-England*.

Now published with divers useful Additions (for publick benefit) by *Chr. Pack*, Operator in Chymistry.

Etenim si dare vitam proprius Dei munus est, certe datam tueri, jamq; suglentem retineri, Deo proximum fateamur oportet. Erasm.

London, Printed for *Robert Harford*, at the *Angel* in *Cornhill*, near the *Royal Exchange*. 1680.

Pauca Quædam:

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Written by Robert Couch, sometimes Practitioner in
Physick and Chyrurgery, at Dufton in Westmorland.

Now published with divers useful Additions (for
publick benefit) by Chr. Peck, Operator in Chymistry.

Printed for Robert Harford, at the Angel in
Cornhill, near the Royal Exchange. 1659.

TO HIS

Highly Honoured

AND

Esteemed FRIEND,

COLONEL

FRANCIS WHELIS.

SIR,

SEeing it hath been your generous Care, and Love to your Native Country, to

transplant this Exotick *from* Transmarine *Parts to us; I think it highly reasonable that you should have the Oversight of its* Culture *and* Growth: *That as it hath here received its* First Being *from your* Charity *to the* Publick, *it may also* [illegible] *your* Name *continue to grow and increase.*

Sir, *your* Knowledge *in true* Medicine *and intimate* Acquaintance *you had with Mr.* Couch *the* Author, *hath*

both rendred you able to Judge, as fit to Patronize. His Judgement of Diseases are sound and accurate, and deduced from such Principles as Hearbens and their Followers never understood, or were able to refute; as for the Medicines he prescribes, you know, Sir, they are not Toys or Trifles to gull an unwary World, but such whose virtues and power of healing are undeniable, both from what they have done,

and are always ready to perform. What I have added is only a further Confirmation of Matter of Fact, the which I with the whole I humbly present to you as it is (except Errours, if any, which I reserve to my self) desiring your Favourable Acceptance of those small Endeavours of

Your most

Humble Servant,

CHR. PACK.

TO THE READER.

Reader,

ONce having the Fortune to see this Little Book of *Mr. Leech*'s in the hand of a Gentleman living in *Carolina* (who did me the favour to lend it me to peruse) I was so pleased with his Sentiments of Diseases, and manner of describing them, that I heartily wished it were here made Publick; but the Gentleman's suddain departure out of *England* recalled the Book out of my hands before I

could half transcribe it. Notwithstanding at length I attained my desire through the Assistance of the Worthy Doctor *Thomas Willis* (a Candid Lover and Promoter of true Medicine) who procured me this Book in Manuscript from *Virginia* (where Mr. *Couch* died) from whom also I had long before received the Knowledge of those most Excellent Remedies used by Mr. *Couch* for curing the Distempers treated of in this Book. But seeing that all Medicines now adays (of which there are too many) published as *Arcanums*, and bearing the names of Universal Remedies, come so far short of their spe-

cious pretences, they being indeed only Engines employed for gain, that I could not reasonably expect that those worthy Medicaments should be beheld with any other Aspect, if the curing of Diseases should be here restrained to them only. Wherefore I have here added other Medicines for the cure of each Disease, & such as are good and effectual, in which I have candidly dealt with all persons, and left every one to his liberty what to use. Moreover because many Persons (into whose hands this Book may come) who live remote in the Country, upon suddain occasion cannot have time enough to send

to me for the Powder and Pill, I have also directed the use of such as they may be served withal nearer home, by which I hope I may justly avoid the censure of publishing this Book solely for my own advantage. Truly I abhor such private ends which are not to be attained without hypocrisie, and the prejudices and ruines of Lives and Families: but so fast are most people tied to the Heathens precepts of healing, and to the modes and fashions of times and persons, that they know not truth when they meet her, but obstinately persist in errour (for its age sake) and so voluntarily come short of the benefits of

Gods healing mercies; falling short of true knowledge, because they think themselves to be already sufficiently informed; according to the saying of Seneca, *Multi ad virtutem pervenire potuissent nisi se putassent pervenisse*: So that it may be as truly affirmed in relation as well to the body as the soul, that many perish through unbelief: neither will it be otherwise till the time cometh when the groans of the Creation to be delivered from this vanity shall cease, and the *Elias* of Arts shall appear to restore all things.

This little Treatise may be useful for every considerate Reader, enabling him in divers

Mala-

Maladies, to get help at a cheaper and more certain rate than usual. Neither will it be unwelcome to the Tyro's in the *Helmontian* Philosophy, and Medicine whom it may accommodate in many cases; others no doubt at first sight will not freely receive it, because (to them) the Doctrine may be altogether novel; but if they will rightly weigh the discourses of Diseases and compare them with the common precepts and notions of healing (out of desire to find out the truth) they shall certainly apprehend them to be more agreeable to the frame and simplicity of nature than the other. But as for such Subscribers

scribers to Heathenism, as have taken a Lease of their Opinions for life, I do not question but to them it will be disgustful; they will contend about the shell till they lose the Kernel, but be it as it will, I design nothing but well in it, what I have said being only out of love to truth, not reflecting upon any man's person or interest. To conclude, I shall still make it my business to loose the bonds of Animals, Vegitables and Minerals; endeavouring with Chimical Keys to unlock the choycest Cabinets of Nature, and whatever I from time to time (by the Divine Bounty) shall be able to take from thence, shall readily be

com-

communicated to the use of the sick; more especially into the hands of honest and conscientious Artists, who may use them to the honour of God the giver, their own credit, and the relief of many a miserable person. In the mean time I remain,

Your servant in the Art,

Chr. Packe.

From my Laboratory, at the Sign of the Globe *and* Chymical Furnaces *in the* Postern *near* Moorgate.

To

To all Ingenious Students and Practitioners in Physick and Chyrurgery.

Courteous Brethren:

WE read of Renowned Dr. Harvey our Countryman, who tells us he opened an Impostume in a Gentleman's left side, where he beheld the Dyastole and Systole of the heart, and he touched it, and found it insensible, though it gives life unto every part.

'Tis an Argument he is of eminent and publick conducement; useful to derive good to others, who is least sensible of private Injuries offered himself. As for Injuries I have had a double share, and I have not only forgiven them; but forgotten them; I should gladly do them good that did me hurt.

There is a saying in Germany, poor Luther made many a Rich man; I

could

could be contented to be poor, so I might be instrumental to enrich Artists in the Knowledge of Healing, whereby it might tend to the peoples greater good, and God's greater Glory.

The Laws of Charity oblige a man that hath gone in a dangerous way to preadmonish him that intends the same.

Satis Eloquentiæ: Sapientiæ parum: abunde fabularum audivimus.

So that I stand bound to advise you that you consult not so much with that learned Theory of the Schools, which is good for nothing but to dispute and contend.

Learned Dr. Charlton *in the end of his Epistle to his Translation of* Helmont *upon the Magnetick Cure of Wounds, I remember hath a saying to this effect: There are many things (saith he) that have been disputed in the Schools and Colledges, that have been received for truths among them; and they have seemed to have Reason for their Foundation, and Learning for*

their

their Defence or Walls: but when they have come to be experienced, they have fallen to the ground, and nothing of truth hath appeared in them &c. They can inform you nothing of truth, neither in the knowledge of a Disease; nor a good method in curing, nor a laudable Medicine to effect a Cure.

*Practice is the best part of Physick, Observation the surest, and the Theory of the Ancients, the uncertainest and emptiest. This we are taught by the example of many Eminent Physicians both Chymical and Gallenical; * who could with their* Arcanum's *cure those Diseases that were termed* opprobria Medicorum: *And we see likewise those* * Renowned Physicians that were trained up in the Doctrine of the Schooles; yet when they were to encounter any stubborn Disease, they would not trust to their Weapons, (having*

* Paracelsus, Helmont, Crollius.

* Riverius, Forestus, Johnstonus, and many more Modern Physicians.

ving often been foiled with them) but ran to their Arcanum's, *as their Observations witness.*

Not that I think all their Secrets were Chymical Preparations; for I have abundance of reason to believe that there are singular specifical virtues in Sensitive and Vegitive Simples, and of a far greater power than some of our large Compositions.

I am not so credulous, as to believe all to be true that the Chymists boast of, neither am I so diffident, as to think all the Schools have treated of to be false.

* *Read them as our Modern Divines read the Schoolmen.*

* Comede dactylos & projice foras duritiem.

Let not any one think (qui forsan Latinè, aut Græcè intelligere potest) *that because he is a good Scholar, he can presently be a good Physician: if he doth, be sure he will be mistaken; for he will find the Art of healing to consist in*

Non quærit æger Medicum eloquentem, sed Sanitatem. *Seneca.*

another

another kind of Learning. Novi nuper quendam, *saith Dr.* Primrose, qui cum se Medicum profiteretur; quamvis leviſſimè eâ diſciplinâ tinctus foret; talis tamen habitus eſt ob quandam Latinæ Linguæ cognitionem: *but there is a great difference betwixt ſuch men and ſound Phyſicians; 'tis one thing to give a Patient a long and learned diſcourſe of his Diſeaſe; but it's another thing to give him a preſent remedy.*

Garruloſum Medicum alterum morbum ægro eſſe.

I have but only hinted at Diſeaſes, (becauſe I intended this but for an Enchyridion) *yet you may perceive by it, that we have been blinded in the true knowledge of the Cauſes, Places, and Cures of Diſeaſes; I muſt confeſs I owe much of it unto* * Helmont, *the Standard-bearer of Phyſick; yet I ſpeak not his Judgment, but mine own, having enforced a belief from experience; I have*

* Vir magno judicio, & præſtante doctrina, clariſſimus.

not written any thing in this Tract, bu
what I am perſwaded of the truth of
though it may in moſt places ſeem (t
ſome) at the firſt view to be Paradoxes
yet upon a more accurate inſpection i
may become received Truths. And i
this crude labour of mine finds accep
tance with young Practitioners; I ſha
ſpend ſome time to enlarge upon it t
their ſatisfaction.

As for my Arcanums *you'l all conclude*
it is not fit to put them to publick view
if any of you ſhould deſire the knowledge
of them, malè docuit. *And to caſt them*
at the feet of all Pretenders to Phyſick
they may be abuſed by their ignorance i
the preparing, doſe, time or manner, &c.
for one may have as good Medicine
for a Diſeaſe as can be by the Art of ma
invented, yet if he know
not the time when, nor
the form in what man
ner, nor the doſe how
much; he may inſtead
of curing kill the Pati-
ent

Morborum remedia, ſi ab indoctis uſurpentur venena, ſi vero à doctis & exercitatis deorum auxilia ſunt.

ent: Besides, there are some idle and careless Artists, who may not deserve it, that never inquire into Diseases, nor yet Medicine; but expect every thing to be popt into their mouths: the Gods sold all by sweats; night unto night sheweth knowledge, &c. *the gift of healing is a great gift, which comes from above, from which you are to fetch the knowledge of Medicine: And I doubt whether it be safe to divulge Secrets: we have no such precedent from any Author: we see* Riverius *in all the four Centuries of his observations; there was hardly a Disease but he cured with his* Febrifugium *and* Calomanenas, *and who knows what they were;* (*I have a very strong faith, that my Powder which I call my* Arcanum Universale, *was his* Febrifugium, *for the dose and operation is alike; and if mine were not the same I am confident it is not inferiour to it, nor any extant*) *they bid us seek and we may find; for they have told*

Dii laboribus, omnia vendunt.

told us nothing, but a Story, how Actæon *was Metamorphos'd for presenting* Diana *naked to the People, &c. All their Secrets died with them; or at beast communicated to such Friends as kept them from a publick view; then let us do as they did, and we may attain unto that they had; we must not content our selves in the knowledge of a little* Mithridate *or* Diascordium; *or to give a Purge or a Clyster, but let every day repent us of yesterdays Ignorance.*

* Ars longa, vita brevis, experientia difficilis, &c.

*Let us drive to perfection, * though the Age of a man is too short to obtain it: It is much against my temper, to conceal any thing from any Ingenious and honest Artist; but I have been much mistaken, and I am sorry to speak it; that if I had told less, it would have been more for my credit and profit: I can say with the Poet* Ovid:

Hos ego versiculos feci tulit alter honores.

Nevertheless,

Nevertheless, the unworthiness of some, shall not detract from the worth of any Civil and Ingenious Brother: I shall always be civil to all, but especially to those that I find are so: I am sorry to see so many shabby and course spirited Fellows, that practise in so high and honourable a Calling: There is such a vast disproportion between the Art and the Artist; that well may the Art be ashamed to own them: There are not only ignorant Jack-daws that are intruders upon this worthy Art, which square out all things by their crooked and indirect Rules; but likewise there are Pompeys *and* Cæsars *too, who scorn to admit of Equals, and be* Cæsars *or no bodies, &c. who think it much below their Greatness to advise with any. If they are at any time petitioned unto it, they grant it with this reservation to themselves, to deny every thing others say, though it be never so undeniable and clear a truth; they would rather*

Ars præclarissima Artifex sordissimus.

ther twenty ſhould die under their hands, than part with one to be cured by another, that's a great affront to their Ambition whereunto they ſacrifice many a mans life, and diſſemble their Pride under the cloak of Humility, and ſo blind the poor Country-man; that they think ſuch a one to be Æſculapius *himſelf, and that his Medicines were extracted from the balm of* Gilead; *when he may be but ſome Impoſter; and his Medicines, it may be, no better than a little Cow-dung, or ſome thing worſe; and as the Papiſts are kept in blindneſs, by praying in a Language they underſtand not, to the hazard of their ſouls; ſo are many amongſt us led away (by ſuch deceivers) in harkning unto the falſe Doctrine of the Heathens, to the hazard of our bodies: for they thunder out Art in* Quarto, *and Conſcience in* Folio, *and ſhower down ſuch Heavenly Apologies for their deceit and ignorance, with ſuch claſhes of Lightning, that frights the ſimple into ſuch a belief, as*

to

to miſtruſt, were a crime unpardonable; whereby they are canoniz'd on Earth, and written in the Rubrick, in the Calendar of the World. I believe there have been many ſuch Saints on Earth, that never found any room in Heaven.

Brethren; have a care none of you be ever found akin to any ſuch Homicide; though you may with ſuch juggles and indirect means deceive the people, you cannot deceive the all-ſeeing God; he will make you ſmart for it in the end, when the popular applauſe of the World ſhall but torment you the more. The life of man is more worth than all the Creation: And as it is pretious to the Creature; ſo it is to the Creator; and he will not ſuffer it to be trampled upon (by the pride of any) without revenge; and yet thoſe ſad fellows may be much cried up and in great eſteem amongſt the vulgar, when a far more knowing and worthy Practitioner may not be regarded. Let not this be any diſcouragement to any young Practitioner;

Practitioner; for if there be any thing of worth in him, and he acts like an Artist, let him expect to be undervalued by the ignorant, and let him not admire why it is so; for we find that it hath been the unhappineſs of all Ages, that Falſhood hath been preferred before Truth, and perſons of no worth or value, have had the precedency of perſons of true worth and eſteem: as for the vulgar, whom Nature huddl'd up in haſt; that Act meerly by the prerogative of depraved Nature, ſpeak againſt every thing but what is naught; whatſoever is of Worth and Art, be ſure they will diſlike; and exclaim againſt all Perſons, but ſuch as comply with their ignorance, whoſe Malice and Fury is like the Waves of the Sea, driven by the fury of enraged Boreas.

Scientia non habet inimicum præter ignorantem.

I have read of Cato *that he was forty four times brought (by the vulgar ſort of people) to the Judgment Seat, and*

and every time came off acquitted; what a great happineſs it is, when a man hath many malicious Enemies, to find impartial and upright Judges.

Every Country hath its Diana, *as well as* Epheſus: *And he that will not ſacrifice with the people, ſhall be crucified by them; but he that doth keep a pure and undefiled Conſcience towards God, and acts like an honeſt and ingenious Artiſt towards his Neighbour may extract a Cordial from the World's poyſon, and live above the reach of Envy.*

The moſt ſplendent Creature is ſometime clouded, and the moſt vertuous Lady ſuffers an Eclipſe in her innocency by ſome malevolent Neighbour when a Strumpet goes unſuſpected.

It is not every Artiſt's fortune to arrive at Corinth; *but I could wiſh every ingenious Artiſt could practice what he knows, and that he knew more, to practiſe better: ſo I deſire to be underſtood, when I ſay that Practiſe is the beſt part of Phyſick; that there*

muſt

*must be first a knowledge of the Disease, and likewise of the Remedy, and so to proportion the Remedy to the Disease; and not to try practices on mens bodies; * that the Poet cursed; but first you must know, before you practise, and so your practice will confirm your knowledge: So I conclude with this advice; first, let God go before you, to counsel and direct you unto the direct means; let him go with you to crown it with a good Success, and let him follow you, to take all the glory unto whom all glory is due,*

* Care at successibus opto, Quisquis ab eventu facta notanda putat.

Cæpta faveat Deus, ac vota nostra secundet.

So wisheth,

Robert Couch.

TO

TO MY

Candid and Cordial

COUNTRYMEN.

Friends and Countreymen:

SInce Death and Diſeaſes (which are Diametrically oppoſite unto life) are entailed unto us through the Tranſgreſſion of our firſt Parents, the Creator and ſole Authour of life, foreſeeing the weakneſs of our Natures, to withſtand the ſtrength of ſuch mortal Enemies, created Medicine from the beginning out of the Earth, to correct the fury and tyranny of Diſeaſes (whereof Death is the Daughter) whereby each ſhould be at his good pleaſure; and ſo governs it at his will, that he permits

permits and ſuffers this man to die, and that to be ſick by ſecondary Cauſes, which happen as well directly as irregularly,

And whereas the Nature of Diſeaſes are various; ſo he hath endued the Earth with various and ſundry Medicinal Vertues; and he hath likewiſe called and ordained ſome to adminiſter and apply ſuch ſuitable and fit means, as the nature of Diſeaſes do require. But the great difficulties by reaſon of the inviſibility of the Diſeaſe, and the great obſcurity in the knowledge of Medicine have fruſtrated many in their expectation. All Arts and Sciences (except Phyſick) have grown to ſome pitch; but that hath rather gone backward, till within ſome late years, famous *Helmont* (to whom the Art it ſelf ſtands much obliged) and ſome Renowned Phyſicians of our Native Countrey, have begun to caſt off that black vail of deceit with which

which it was cloathed by the Theorems of the Heathens.

Indeed the gate of healing hath remained ſhut from the Cradle of the World; and the Schooles of the *Greeks*, inſtead of opening it ſhut it cloſer, and made it more myſterious than ever was intended by the firſt Creator.

The natures, cauſes and places of Diſeaſes were not rightly underſtood by them, whereby they failed in their Remedies; they had ſo much regard unto the effects, that they neglected the cauſes, which pernicious and deſtructive courſe is practiſed ſtill, by ſuch who are wholly led by their Rules.

Wherefore the whole intent of this ſmall Tract is to undeceive you, that you be not deceived of your lives by ſuch erroneous preſervers, and that you give not your money for what's not bread, nor buy a Snake inſtead of an Eele. I know it is not

Artiſt-

Artiſt-like to build ſo great a Porch to ſo ſmall a Fabrick: but if it tend to the Owners more conveniency, it is to be diſpenſed withall. Indulge me therefore Reader, to give thee ſome cautions; (it may be for thy Good) Firſt, touching the Diſeaſe: Secondly, touching the Phyſician. Inaſmuch as we were poyſoned from the Tree of Knowledge; ſo no other Tree could we fetch an Antidote from; but the Tree of Life, which was for healing of the Nations: So Diſeaſes are only cured by fit and ſuitable means; for thou mayſt be kill'd by a bad means as well as reſtored by a good. Wherefore be an earneſt Suiter to Heaven, that thou mayſt have the right means from Earth, and a benediction with it, which will make it operate the better.

And as it muſt be a true and proper means that muſt cure thy Diſeaſe, ſo have a ſpecial care the Remedy come

come not too late. How many have been robbed of their lives upon that score? Opportunity is the soul and perfection of Physick, you may lose that opportunity to day, that the price of the World cannot procure thee to morrow: take time by the fore top left it be bald behind. Post est occasio calva.

There are two great Obstacles which commonly make many disadvantages; the first is, from the perswasion of Friends; the second, from the flattery of Diseases.

First; when any one is taken sick, one Friend adviseth him to such a thing, another perswades another, and a third another; telling him if it does him no good it will do him no hurt: But there is no such *Medium* will stand; for if it do not exasperate the Disease; yet it doth retard the Cure; and so by trying uncertain means, you loose the advan-

tage of a sure Remedy.

Secondly, The Deceit and Flattery of the Disease; when Diseases assault you very strongly in the* beginning, they may have such Intervals and Respites, that you apprehend your selves better to day than you was yesterday, and that while the Disease doth insensibly undermine your lives, and then assaults with greater fury than he did at first.

* Quamvis non nunquam morbi in eorum principiis absque periculo tibi videntur: vires & humores tamen sensim dejicientur & corrumpentur ut postea nulla salutis spes super sit, at morbus qui primo curabilis fuerat, malignitate neglecta incurabilis redditur.

Others are very mild and gentle in the beginning, yet they may be very malign: *parve febres quando quis valde maligne*; whereby you do not so much mistrust them, much less understand their danger.

And sometimes those that labour under sharp Diseases, the Symptoms have

have been so remiss and dark, that it hath been a very difficult thing for an able Physician to presage either life or death; and when he hath passed his Judgment, within few hours there hath been such a change, that he hath been fool'd in his Prognostick.

In others again, Diseases have layen so hid and obscure, that they have died before they were perceived to be sick, of which we have had many sad Examples, of some that have died suddenly, who have carried those Diseases undiscovered about them, that wanted nothing but the word, immediately to run them to the heart.

Now I have shewed you the Deceit and Flattery of Diseases, which have cozened thousands of their lives; of whom you will do well to learn to beware, and act prudently, to prevent by mistrust, what you would not have come suddenly and unexpected.

And as I have told you the decei
of Diſeaſes, ſo I ſhall tell you th
deceit of Phyſicians; I mean ſuch
who have built more upon the ſand
Foundation of the
Pagans and Heathens
then upon a ſure an
rocky Foundation
who have ſtudie
more to get money
than to cure their Diſeaſes.

* *As if it were for their ſake God created Medicine, and Chriſtians ſhould be beholden to them for it.*

It hath pitied me many a time, t
ſee that Old Saying too often verifi
ed; *viz.* That many
times there is more
danger from the Phy
ſician, than from th
Diſeaſe, ſuch a Phyſician as practi
ſeth by Old Authors. And that yo
may the better know them, and un
derſtand ſome of their juggles, I ſha
recite ſome of their Practiſes.

Sæpe plus mali à Medico quam à Morbo.

Firſt, when ſuch a Deceiver is cal
ed unto a Patient, if his Diſeaſ
ſhould be grown to a great heigh
whic

which hath made him dangerouſly ill: (which was the end God ordained Phyſick and Phyſicians for, to relieve ſuch diſtreſſed Natures) he ſtands at a diſtance, fearing to come near (like a low ſpirited fellow) leſt he receive ſuch a kick from the Diſeaſe in his rotten reputation, as he may not eaſily recover: but he reſolves rather to hazard the loſs of a poor Patient, then venture the loſs of his ſmall credit; wherefore he is reſolved to look on, and ſee which will get the Victory: in the mean while he excuſes his juggle, telling, the Diſeaſe is not yet come to an height; and by ſuch a time he hopes to find a *Criſis*, and then he may ſafely take ſomething, in the interim adviſeth an Ale-brew, or Herb-Caudle, many more ſuch juggles they have to ſend people to their Graves: Juſt as if your houſe were on fire, And one comes and counſels you to let it alone till it burn to the top of the

House, and then is the surest quenching it, you take his counsel: Now 'tis possible that the Heavens may pour down such a shower of rain as may extinguish it; but whether they do or not, doth not this man well advise you, think you; or as if an Enemy hath entered a Garrison, it is not safe to resist him, till he come to the heart of the Town: But good Souldiers will tell you otherwise, that what their Enemy gets they shall get it by Inches, *&c.*

And this *Crisis* they so much talk of, is nothing but an effect of Nature: * Nature hath opposite Virtues and Faculties, which hold a great harmony with the Moon's Motion, whereby there is, it may be, some small change a little while through her Motions; but they are not caused by the Moon, but by Nature harmoning with

* *As* Helmont *hath well observed.*

with her Motion. But what of this? what is it to the taking away thy Disease? indeed it may help a little a bad Medicine, but a good Medicine will make a Laudable *Crisis*, let the Moon be where she will; in staying thus for the Moon, many have lost the Sun.

Now this Deceiver finding Nature to have cast the Disease, runs in and congratulates her Victory with a dram of his Bottle; and in stead of helping her up, many times keeps her the longer down: But if the Disease hath cast Nature, then he gives his Relation this Cordial; That all the men in the World could do no more, and that he did consult with forty Learned Authors, &c. But if this will not operate then he gives them this * Opiate in a dram of *Aqua Cælestis, viz.* It was the will of God it should be so, and that his time was come, &c. and so

* *A Medicine to cause Rest or Sleep.*

ſo his deeds are buried with his poor Patient: But how doth he make you believe it was the will of God, and that his time was come? we all know, God doth permit that which he doth not will: God may permit this Impoſtor to give a deſtructive means, or not to uſe the right; for it is almoſt all one: If thou haſt not ſomething to take off the poyſon of the Diſeaſe, the poyſon of the Diſeaſe will take off thee.

In vain had the Creatour created Medicines out of the Earth from the beginning, unleſs the natural terms and bounds of things might be prolonged by healing and Medicines: And likewiſe the Tree of Life had been in vain in Paradiſe; if he that hath bounded the life of man had not together by the ſame endeavour appointed all means requiſite for the bounds of life: then, if I uſe no means, or not the right means, my

bound

bound is ſet, which I ſhall not paſs over, according to that ſaying; woe is me that my Pilgrimage is prolonged; thy Youth ſhall be renewed like the Eagle, &c.

There's a ſecond ſort of ſuch Jugglers, and they are altogether ignorant of any Knowledge, either from Ancients or Moderns; only know how to let blood, give a Purge or Clyſter; when any ſuch is called to a Patient, he never ſtands to enquire into the Diſeaſe, but preſently determines this to be done, and that to be taken upon pain of life, and if it ſucceed well, then he is a very skilful man; but if ill, then there was no other courſe to ſave his life; and plead the former excuſes. Theſe I do as much pity for their ignorance, as blame for their too raſh confidence; 'tis probable if they knew better they would act wiſer.

There's another ſort, much akin with the former, but carry things more

more modeſtly, and bring this ſetch to excuſe their ignorance; they tell the ſick, they ſaw the ſame Diſeaſe cured (in ſome remarkable place, and by ſome eminent perſons, 'tis like they tell them) and they have the means wherewithal it was effected, and ſeveral times ſince have tried it, *&c.* I ſhall ſay by theſe and the former, as *Diogenes* did when he ſaw ſome *Rodians* gorgeouſly apparel'd: Tuſh, ſaid he, that's nothing but pride, and ſeeing ſome poor *Spartans* ſtand by in their thread bare Caps; ſaid, that's but another ſort of pride. There are many other ſuch Jugglers that thouſands have been decoy'd by, which are palliated with heavenly excuſes to blind your eyes; I ſhall ſpeak but of one more, which is the greateſt and moſt dangerous of all; and that is, in procraſtinating and retarding Cures. They will undertake any thing, though they know nothing

(as

(as to a Cure) yet in keeping them in hand so long by their delusions, in promising this time, and that time, and tell them of Spring and Fall so long, till the Patient is fallen: if any such *Hocus* be asked either by the Patient or some other Friend, what he thinks of his Disease, or Ulcer; he tells them, there is no danger, and that by such a time he may be well, and when that fails, then puts it to another time, *&c.* Now if any ingenious Patient begins to smell this Juggler, and apply himself to some able and honest Artist, to mend what he marr'd; but whether it may be accomplished by Art, or not; This Quack-salver hath this fetch to excuse his deceitful ignorance, if the Patient be recovered, then saith this Impostor, why I knew and told him so, that there was no danger at all, and that he would be well, *&c.* but if it cannot be restored by Art, then saith this deceiver,

if

if he had continu'd with me, I could have cured him (I ſhould not queſtion it) long before this time and there was no danger in it, when he went from me, *&c.* This is the Devil's *Hocuſt Pocuſt*, that he teaches ſuch Artiſts to perſwade people, the neareſt way to Heaven, is by way of Hell; that groſs Impiety and grand Hypocriſie, that ſuch Juglers are guilty of, they commonly lay on the ſhoulders of the Innocent.

I am ſorry to ſpeak it, that I have ſeen too many ſuch deluding ſouls in this Country; I ſhall forbear to ſpeak any more leſt ſome ſhould think I ſpeak in prejudice: I proteſt the contrary, but wiſh them really ſuch, as they would have the World underſtand them to be: I expect ſuch as I have touched the guilty conſcience of, to ſnarle againſt me; who will endeavour to corrupt your Judgment, and perſwade you into an ill opinion of this ſmall Piece (for whoſe

whoſe good it was deſigned by the Author) raiſing, it may be, curious and malitious Queſtions amongſt you, as the Rabbies and Doctors did amongſt the Jews, *viz.* Can there any good thing come out of *Nazareth*? and that he eats and drinks with the Publicans; *&c.* But I tell ſuch, 'tis better be a Publican amongſt the Phariſees, than a *Judas* amongſt the Apoſtles.

My laſt advice unto you is this, whatſoever good this, or any other may bring unto you, return all your praiſes unto that God from whom you receive all your Mercies.

——*Fælix quicunque dolore*
Alterius diſcet, poſſe carere ſuo.

R, C.

From

From my House at the Sign of the *Globe* and *Chymical Furnaces* in the *Postern* neat *Moorgate*. *Febr.* 4. $16\frac{79}{80}$.

Chr. Pack.

Advertisement.

James Pemberton (Son in law to Mr. *Rowland Pippin*, so famous for curing of all curable Ruptures, or Broken Bellies) liveth at the Sign of the three *Naked Boys* on *Ludgate-Hill*, where he undertaketh the Cure of all curable Ruptures, and maketh all sorts of Trusses fit for the accommodation of any. His Wife treateth with Women; they give Advice for nothing.

A TABLE

A TABLE of the several Diseases and Distempers treated of (amongst other things) in the ensuing TRACT.

Fevers in general.
Malignant Fevers in Children.

Directions.

Heat
Cold } *in Fevers.*
Thirst

Agues.
Dropsies.
Falling-Sickness
Griping of the Guts.
Surfeits.
Fluxes.
Stone or Gravel in the Reins or Kidneys.
Windy-Melancholy.
Wind in the Small Guts.
Collick.
Wind-Dropsie.
Gouts.

Gouts.
Pleuriſie.
Yellow Faundice.
Stone in the Bladder.
Conſumption without a Cough.
A Conſumption with a Cough.
The Rickets.
Apoplexy.
Vertigo.
Palſie.
Convulſion.
Cramp.
Worms.
The breaking of a Vein.
Coughs, Caturrhs, Rheums & ſhortneſs of Breath.
Strangury.
Fits of the Mother.

H

Praxis

Praxis Catholica:

OR, THE

COUNTRY-MAN'S Universal REMEDY.

IT was the custom amongst the ancient Greeks, that if a sure Cure was found for any Disease, the party was bound to write it on a Table, and hang it up in the Temple of *Diana* at *Ephesus*; that every one labouring with that Disease, might afterwards repair thither, and receive their Remedy.

Soon after did they digest the Art of Healing into a fatal Method, as a Directory to the true knowledge of Curing;

whereby a further enquiry into Medicines came to be neglected, and to this false Doctrine of the Greeks spread it self amongst the Arabians, Romans, and then amongst the Christians, and is still in use amongst us to this day, to blind us from the knowledge of true and perfect Remedies for curing our Diseases; whereby we see many yearly swept away from us through some accustomed Diseases, as well as new ones, and especially that amongst Children, of a Griping, Vomiting and Scouring, which gives me great cause to mistrust, that either the true cause of this is not understood as well as the rest, or a fit Remedy not yet found out.

Nor is it Children alone, that this Fever, the Prince of Diseases, doth appear unto in those bloody manners, but to some of full Growth and Strength. It doth assault us in various Shapes and Habits. This Disease is a grand Enemy to man; for there is hardly a Distemper but is accompanied with a Fever, either going before, or following after it.

Wherefore I shall a little anatomize unto you, and shew you its Rise, the place where it commonly abides, and what it feeds on, and so describe it as you may

may know it at a distance, and not only this, but most of our Serpentine Enemies.

I shall observe that method in treating of them, as I do in curing of them; which is, to have respect unto that first which doth most press; amongst which, I think that peracute Disease of Children is most urgent, so my method leads me to begin with a child, whom I shall trace unto his old age, where I shall leave him to that great Physician, whose Servant I am not worthy to be.

First it will be necessary that I give a preparative (to your understanding, in unfolding the right use of two or three principal parts, whose proper uses have not yet been discovered) before you enter upon the main Body; *viz.*

The Spleen.
Liver, and
Gall.

From these three comes Life and Death, Health and Diseases, as they are disposed, either well or ill. These are the Pillars that do support the Fabrick of the Microcosm.

The two first do principally respect the

preſervation of Health; the laſt is of a more Balſamical Nature, which doth as well prevent Diſeaſes, as reſtore health when it is wanting.

Underſtand by a Ferment

A Specifical Virtue or Power which every part is endued withal, that whatſoever is transferred through them is transmuted into their fermental quality, as the Aliment in digeſting in the Stomach is ſow'r; then, when the Chyle paſſeth through the Guts, *Duodenum* and *Ileon*, it is ſaltiſh, and being more elaborated in the *Meſeraick* and Milky Veins, becometh more ſalt, which is a preparation for Sanguification, which is perfected in the Liver, and ſo aſſimilated by every part.

Omnis facultas quando prævalet ea eſt natura ut mutet ſibique ſimile faciat id quod ad ipſam eſt vicinum.

The whole Body is ſeaſoned and tinctured with the Ferments of thoſe three principal parts, *viz.* ſharp from the Spleen, Salt from the Liver, and bitter from the Gaul. To begin with the firſt.

Whitmore de Febre anomala.

The

The Spleen.

This part hath been hardly cenſured by many to be the receptacle of the *Faces* of the Blood, the mother of black Choler, or Melancholy, the Sink and Fountain of many ſtubborn and rebellious Diſeaſes, and to be a Bowel of no great uſe; only to elaborate this more feculent Blood, and give a ſmall nouriſhment to ſome of the natural parts: likewiſe the efficient cauſe of Madneſs and Dotage, *&c.* Some have not ſtuck to ſay, that if ever nature made any thing to hurt her ſelf, it was this, and if ſhe had found out ſome other way for diſcharging of this Excrement, as ſhe hath done the reſt, ſhe had eaſed her ſelf of abundance of trouble, *&c.* but I rather think the contrary, there is not any part within us, nature hath been ſo liberal unto, as to this, nor hath beſtowed ſuch ſpecial favour on: it is enriched with ten times, at leaſt, as many Arteries as any other part.

Vide Dr. Highmore de affectione Hypochon. fol. 132.

There is life peculiarly due unto it more than ſenſitive; for it is

Helmont. de Author. duum vivut.

extant long before quickening. It hath a double Ferment; there is a Vital from the Arteries, and the digestive faculty of the Stomach which is made by an acid juice sent from it; and for that great concernment which is committed unto its charge, it is termed the President of the Stomach. I cannot think that any excrementitious matter can reside, where it hath so worthy a place for its Emunctory, as the Stomach; the Arteries fetch from the Stomach of their purest Chyle, and sanguifie it for their pleasure; and it may be by their too liberal attraction, may debilitate their Ferment, that so they may require an assistance from the main Body, whereby the Stomach may be neglected, with a due quantity of this juice; whence lack of appetite and crudities do arise, and so this Ferment may be exorbitant in the Spleen; from whence comes bloody and black spitting into the stomach (which some have judged black Choler) which is nothing but an expurging and renewing of nourishable blood from the Spleen it self; the Humour, Melancholy and black Choler was never yet found in nature, nor indeed is there any such

such thing extant: wherefore whatsoever distemper may arise from the Spleen, it is from a vitiated or debilitated Ferment; not from a peccant matter, which doth offend only in quality, not in quantity.

Again, if the distemper of the Spleen be the cause of Madness, then in its right order, there is a sound and judicious understanding due to the same place: according to that Maxim of the Ancients, *Ejusdem partis atque potestatis sit functio sana, cujus est vitiata & vitiosa*, &c. *There is a sound function of the same part and power, whereof there is a vicious one, and on the contrary.*

I could speak much in defence of the Dignity of this noble part, but at present shall conclude with this: the great Offices that proceed from it, and that rich and noble Vehicle that attends it, speaks it no less than the pallace where the sensitive soul keeps her Residence.

Of the Liver.

I shall but only hint at this because I shall speak more largely of it when I come to treat about Dropsies, and other Diseases that are falsely fathered on it: what a

common complaint is there about a hot Liver, and a cold Stomach: when as I shall demonstrate, that the Liver is never hotter than is necessary, nor the Stomach never colder: though it may seem so by imperfect or weak digestion.

And although Sanguification is not begun in it, yet it is the perfecter and rectifier of it: whereby the Blood is assimilated and conveyed into every part through the Veins. In a word, the Liver is the Administrator to all the natural parts in man.

Of the Gaul.

In the first Disease that I shall speak unto, I shall be enforced to anatomize this Bowel, only by the way take notice, that this Gall is the great Balsom of Nature, as well for preventing and destroying of Diseases, as the curing our Wounds.

Understand, that whatsoever is done by nature (in any thing of this kind) is performed by this great Balsom: nor hath this as well as the rest been free from the Calumniations of the ignorant, in making it guilty of causing several sharp Diseases, &c. But more of this in the next.

Of

Of Fevers.

I Shall ſpeak a word in general, then come to particulars, all Fevers are of the ſame eſſence and name: and differ not ſo much in the matter as place.

Place.

The Place it acts in, is the Stomach moſtly.

The Cauſe is from the error and eſtranging of the Faculties; or from things undigeſted and untranſmuted; or elſe from Excrements not being rightly ſubdued, or ſeparated, and orderly evacuated.

Diviſion: there are two ſorts, continual and intermitting.

From the firſt there are ſeveral Species, *viz.* ſome very malign; others accompanied with leſs Malignity: others with none at all.

Intermitting ones, are of three ſorts (Legitimate) *Quotidian*, *Tertian* and *Quartan*.

Not

Not to trouble you to treat of any contagious and peſtilential Fevers: none hath yet been amongſt us, God ſtill keep them from us, and remedy them where they are.

I ſhall therefore begin with malignant Fevers, which are very rife in this Country, eſpecially amongſt Children.

A malignant Fever differs from a *Synochus*, or Burning, or any other Fever in this, that it draws its putrefaction immediately from its own matter: for indeed putrefaction is joyned with it.

A burning Fever, and other Fevers do not derive their putrefaction immediately from their matter, but gradually and caſually either from the peccancy of the matter, or debility of the Ferment where it reſides, thoſe are of a leſs malignity, and bound in a leſs quantity of the matter offending.

Ephemera, or an one days Fever is more from a diſpoſition or inclination to a Diſeaſe; for that morbifick matter in the ſtomach is ſoon caſt up by Vomit, or digeſted, I rather call it a Diſtemper than a Diſeaſe.

But more particularly.

A Malignant Fever in Children.

AS I have shewed that a Malignant Fever is from the present putrefaction of its own matter; so this violent Disease in Children is of that nature, which is clearly demonstrated from the Symptoms in the first assault; that within forty eight hours putrefaction hath been nigh perfected, as is perceived by a coldness in the extreme parts, and cold sweats, &c.

Parvæ Febres quandoque valde malignæ, Hipp. Diagnost.

Cause.

It is from some thing received which may contain some vicious quality, or abounding in quantity; or from an ill disposition of the digestive Ferment; for it often happens, that when the season is most hot, then the digestion is weakest, and then crude Fruits, and things hard to digest take advantage of the stomach:

But above all, I look at Milk and Sugar

to

to be the greateſt cauſe; for Milk is the general Food of Children, and there is ſuch a propenſity in its own nature to curdle, that if it be not quickly digeſted, it obeyeth the acid Ferment of the place, which ſoon is coagulated, and a Curd made like new tough Cheeſe, which doth ſtrongly reſiſt digeſtion, eſpecially in a weak and tender ſtomach, and if it be not ſpeedily vomited up, it ſoon begets a putrefactive Ferment, and then ſoon after thoſe terrible Symptoms are produced, as Vomiting, Scouring, Griping, *&c.*

Natura morborum eſt medicus medicus naturæ miniſter.

Now Nature, which is the Phyſician to Diſeaſes, unites her force, and takes with her a quantity of this Gaul-balſom to rectifie this Malignity, and eradicate the Morbifick Matter; and whatſoever this Balſom doth incorporate with, it hinders its putrefaction (as Salt doth in Fleſh or Fiſh) and ſeaſons it with its taſte, and colours it with its tincture, as a little Wormwood doth any thing it is commixt with, and a little Saffron doth Milk, *&c.* and what part of it is ſeparated for its putrefactive Body, nature endeavours to caſt forth, and by reaſon it ſtill retains its acquired ſharpneſs

from the putrefactive Ferment falling down upon the *Pylorus*, or lower mouth of the ſtomach, ſtirreth up thoſe violent motions; and what part of it paſſeth through the Inteſtines, it abſtergeth and ſcoureth away that mucous or phlegmatick matter which nature hath lined the Guts withal; for a twofold end: firſt, to hinder Obſtructions, that the Chyle may have a more ſpeedy and ſlippery paſſage: Secondly, to defend them from any ſharp or corroſive quality that may be in the Chyle, which is transferred through them.

Which ſlimy matter is commonly ſeen to ſcour from them in this Diſeaſe, and this being gone, this excrementitious matter doth eaſily corrode by its ſharpneſs, which is the cauſe of thoſe Tortures and Gripings.

And in regard that this peccant matter which is caſt forth, is tinctured by this Balſom, it hath deceived many, who have taken it to be the Gaul it ſelf.

'Tis true, there are Excrements in Children, from eating Milk, not perfectly digeſted, which are of this Tincture, but of no bitteriſh Taſte, it is browniſh in the ſtomach, yellow in the Ilion, and green

in

in the blind Gut, yet they may not be ſick.

And no marvel, that there is little or none of this Balſom found in its Receptacle or Bladder in dead Children; for if this be ſpent, Death immediately follows, according to that Proverb:

When the Gaul is broken, the drowned Carcaſe riſeth to the top of the Water, when it can no longer withſtand putrefaction.

Thoſe Sacrilegious Jews knew that this Gaul was a great Cordial for the preſerving and continuing life; wherefore they gave our Saviour Vinegar and Gaul: Vinegar to excite the faculties of the ſtomach, for the Gauls quicker paſſage into the vital ſpirits to prolong his life, that they might the longer torment him under his pains before death.

But to ſtay no longer here, it follows in the next place to treat about the great Heat and Cold which happens by Intervals, as well in moſt other Fevers as in this; and likewiſe of that inordinate Thirſt.

Of

Of Heat.

THough Heat and Fever are counted Synonyma's of one and the same name, individual companions, &c. yet I say, this Heat is not of the Quiddity or Essence of the Disease, neither is it the cause of any Disease, but is caused by the stirring up of that vital aiery spirit, the directoress of life; which spirit it is that makes the assault: now this spirit being provoked by the Disease, alarms all the Faculties, Virtues and Powers both Vital and Natural, which it doth unite unto it self, and so forcibly assault his mortal Enemy, as many Coals of Fire raked together, and blown up, make a great heat, so doth this heat proceed from this inflamed Spirit.

Archeus Paracels.

To evocant. Hippoc.

EXAMPLE.

A Thorn or Splinter being got into the Finger or Hand, presently a heat, pain and

and pulsation is felt, which this spirit or *Archaus* stirreth up, for the expelling of that extraneous Body: now this heat is not a product of the Thorn, but casually from this spirit, and occasionally only from the Thorn: therefore heat is a latter accident, and subsequent upon the essence of a Fever.

Cold.

COld is the Diseases Colours, or Banner, under which it fights, but it is not either the Disease, nor Cause, but a product and effect of the Disease, putrefaction brings in coldness, the Ferment of Putrefaction is sharp and cold: as we have an ocular Demonstration in Gangrenes and Mortifications, whilst it is but in *fieri* a Gangrene, what a hard task it is to revive it by the hottest and most penetrating Medicines we can get; nay, and

Calorem & frigus non esse morbus ut neque horum causas. Hipp.

and fain to scarrifie deeply too, left it should hinder their operation; or if it fouls a bone, no less than a Medicine that is hot in the highest degree can effect it, and when a *Sphacelus*, or Mortification is confirmed, without natures Second comes in speedily to her rescue, and dismember it, it would soon run her to the heart; and did not putrefaction work by a cold, a Body would be hotter after it was dead, than it was before; but we see the contrary, when putrefaction grows stronger, the Body grows colder: I could evidence by many demonstrations more, that the Heat is not of the essence, neither the cause, nor occasion of a Fever, and likewise, that Cold is meerly the effect of the Disease: but I think this sufficient.

A Chyrurgion, *Chyrurgus naturæ minister.*

Thirst.

This great Thirst in Fevers doth not proceed from Heat and driness, as in a true and natural Thirst; for this will not be allayed by drinking, as that will; but this Thirst is deceitful, and is produced by some excrementitious matter, which

authors to that ſenſitive faculty, and do
ludes the Organ, as if
great dryneſs had ſuddenly
come unto it, as I have ob-
ſerved in a very malignant
Fever, which the Army in
Flanders was infected with, being always
cold, and very thirſty; as likewiſe in the
cold Fit of an Ague, &c. and ſo this is
evident, that heat in Fevers is not the
cauſe of that inordinate Thirſt; beſides
I have extinguiſhed this
Thirſt by thoſe things
which have been virtually
hot; which, if heat had been
the cauſe, would rather have exaſpe-
rated.

Nec ſitis eſt extinctu prius quam vita bibendo.

Contraria contrariis curantur.

Thus you have the matter, manner, and
Concomitants of this Diſeaſe.

The Schools have obſerved ſome Heads
from whence they have derived many Spe-
cies of Fevers, (which I ſhall not inſiſt on
becauſe they depend upon one and the
ſame way and means of Cure) without
mention of an Hectick, or intermitting
Fever, which differ only in the place they
reſide, which I ſhall ſpeak to in their pro-
per places.

It is my chief deſign to do good unto my
Countrymen,

Countrymen, who (I know) would rather have ſomething to eaſe them, and be rid of their Diſeaſes, than to hear curious and learned Diſcourſes, or quaint Diſtinctions; and in pleaſing them, I care not whom I diſpleaſe.

As I have put the knowledge of the cauſe into your Heads, ſo I ſhall put a remedy into your Hands.

Cure.

You may clearly ſee what firſt is to be done, and wherein the Cure doth conſiſt, which is, in removing the cauſe or matter offending; the neglect whereof hath ſuffered ſuch an infinite Slaughter, which gives me reaſon to think, that either the cauſe is not known, or a fit Remedy not yet found; for unleſs there be a proportion between the Remedy and the Diſeaſe, it will do but little good.

Diſeaſes which come ſuddenly, if they are rightly underſtood, they are ſoon gone, though they may be extreme ſharp whilſt they continue. *Extrema non permanent.*

I know it is the practice here to look more unto the Effect than the Cauſe, in

correcting the Symptoms than the matter whereof they are produced; which is a very pernicious course, and contrary unto reason, and all principles in Healing.

Si ea tollantur quæ conveniunt ager melius se habet & facile fert: Sublata causa tolletur effectus.

And that you may the better understand your error, I shall recite your practice.

When first any one is taken with this, or the like Distemper, either Child, or those of full Growth, first you run and fetch Mint Water, and a little Syrup to stay the Vomiting.

Secondly, then Cinnamon Water and Syrup of Quinces, or Myrtle Berries to stay the scouring.

Then, it may be, you give a Carminative, or Clyster to expel Wind, and correct the Griping.

That done, you give some cooling Julep to allay its Heat, and to quench its Thirst.

And when it is cold, you give a little Mithridate, or Theriack of *Andromica*, or *London* Treacle, and lay a Plaister of it upon his Stomach.

And then lay a Spell against the Fever to the Wrists, &c.

And so you keep doing, till you can do no more; just as a man who hath lost himself in a Wood, he keeps going, but whither he knows not.

You see all those things do but respect the effect, here is nothing hath any regard at all unto the Cause.

And should things answer the intention for which they were given the party, either Child or Man would presently die.

To hinder the evacuating of this morbifick matter, is directly against the intention of nature; for the evacuation of this matter is to be looked at as the *Crisis* of Nature, and whosoever shall recover, all this matter is to be brought out, and whoever goes about to stop it in the beginning, works against nature. What a vain thing therefore is it to think to take away the Gripings, before the matter be gone that causes it; and to corroborate the stomach, or to refresh its Spirits, so long as the Enemy beareth sway.

Quo natura vergit id locum conservatum ducere oportet. Hippoc.

To give the Child Mithridate, or lay a plaister of it to the stomach, which is worse, becomes another Disease; or any thing else that is nauseous, whilst Nature &

the Diſeaſe are ſtruggling; and to give cooling things to correct the heat, is to weaken nature and ſtrengthen the Diſeaſe.

Obj. But you will tell me many have recovered by the uſe of thoſe means.

Anſw. And many more had been, had they never been uſed (with ſubmiſſion to providence) but (*quoad homines*) after the manner of men, I admire that any ſhould recover that ever was affected with this Diſeaſe, for they are ever giving, and all to hurt it; ſeeing the beſt Friends become the worſt Enemies, which make good that old Saying,

When God cuts off man's thread of life,
His dearest Friends do bring the knife.

But many things are wrought by accident, as we have known many have been recovered from a Fever by drinking cold water.

Obj. From whence ſome have aſſerted, that this Heat is of the Eſſence of the Diſeaſe.

Anſw. But this Cure is not wrought by the Water, as it is cold and moiſt, for ſack or ſtrong Beer would have performed it,

it, and a great deal better, but it is from the great quantity of it, which doth so replete the stomach, that some of the peccant matter which doth adhere unto the Fibres thereof, the Water hath loosened, and so its brought away with it.

I suppose whosoever hath been cured by Water, it hath been when the Disease hath been on him some considerable time, and not in the beginning. I have prescribed Water several times in the end of a Fever, to this intent, and I ever found it very successful; but I suppose the parties that have taken it upon their own sensual inclination, it was hap-hazard with them, for to take Water in the beginning of a Fever, either kills them, or turnes them into an Ague, or some other long Sickness.

To drink it in a contagious, pestilential Fever, or any Fever that tends much to putrefaction, hastens death.

I do not speak this as not approving of the use of Water; but I declare the contrary, for I have found as strange events by drinking Water, as ever I saw by Physick. I have known a man cured very soon of an *Atrophia*, or Consumption, only by the drinking of pure Rock Water:

tat: and in many other cases have I used it: but great consideration is to be had in the giving of it.

But to return, by applying a nauseous or fœtid Medicine to the Stomach, whilst the morbifick matter resides there; nature thinking she is assaulted by another Distemper, unites all her strength and force, and desperately attempts both her Enemies with this resolution, to extirpate them, or sink herself, whereby she may, by exasperating of her new Enemy, cast forth the old, and then this amongst the ignorant is cryed up for a laudable Medicine, when as such things are done by chance, for where one hath recovered by this means, twenty have died.

Thus you see what a blind course hath been taken for the curing this, or any other Disease. The meer pity that I bear to poor Infants, hath extorted this from me, to whom I have often been sent for, to see them die, when their spirits have been so far spent, that I have not dared to give them any thing to take off the Disease, to the great grief of my spirit, for without the Disease be taken away, to small purpose do we use Cordial Means to refresh their Spirits.

DIRECTIONS.

DIRECTIONS.

I shall now direct you to a better way, *viz.*

1. When you are assured this Disease is on them (which is known first by a scouring away of a slimy matter, then a discolouring of the Excremenrs, as yellow, green, *&c.* and a griping in the Belly, being very hot and cold by Intervals: press not any manner of Meat upon them, as you tender their lives; this very thing hath destroyed thousands. For to give Meat whilst the Disease is on them, when the stomach is not fit to receive it, nor hath strength to digest it, without it be speedily vomited up again, it becomes a Recruit, or supply to the Disease.

Impura corpora quo plus nutriveris eo majus Lestris.

2. Neither administer, nor apply any thing external, or internal, that is any way nauseous or ungrateful to the stomach, for nature hates and abhors such things; for though it be laid upon the stomach,

yet

yet the taſte of it is in the ſtomach, as though it were contained there, eſpecially in young and tender Skins; for to have a thing that is nauſeous to the ſtomach, and ungrateful to the ſmell, conſtantly to lie on, would be troubleſome to one that is in health, much more to him that is ſick. Give not the Child any Milk, and if it ſuck, wean it; for Milk is the firſt matter and foundation this Diſeaſe is raiſed on, and it bears ſtill an affinity with it, and is preſently converted into its poiſonous nature, and likewiſe let it forbear Water and Beer, either cold or warm: keep the ſick party (either Child or otherwiſe) in a breathing ſweat, which is done by drinking warm Poſſet-drink, the Milk being turn'd with White Wine, or Sack, or Beer ſharpened with Vinegar; let the party drink of it as warm as he can take it; this is far better than any Cordial or Julip whatſoever in a putrid Diſeaſe, between whiles the Child may drink a good draught of Sack, raw, and without Sugar is beſt; and if it tends to coldneſs, either in Face, Noſe, Hands or Feet, you may ſafely give it a liberal draught of Brandy, with a little white Sugar, though the Child be not two months old, and likewiſe make a Toaſt

of

of old ſtale Bread, or a piece of Roſe-Cake, and ſoak it in warm Brandy, wherein a little white Sugar hath been diſſolved, and put it to the Child's Stomach, and let it lie on for twenty four hours, and if the coldneſs is not removed, you may reiterate it. I have a ſpecifick Water for that end, which doth much revive and cherriſh nature.

What though it exaſperateth and maketh more hot? That is well recompenſed; for it mightily ſtrengthens and refreſheth nature.

Obſerve, that a hot and feveriſh temper, is the moſt laudable and beſt temper the Child can be in, whilſt the Diſeaſe remains.

When the morbifick matter is gone, you may give a little ſalt of Pearls, Corral, Amber, or Wormwood, which are very good in a Cordial Electuary, to kill that putrefactive Ferment in the place where the Diſeaſe lay, that may lie behind lurking; which is the cauſe of moſt Relapſes, and long and tedious Sickneſſes and Conſumptions.

'Tis not enough to remove the effect, or matter produced, nor the cauſe producing, but the principal producer muſt be

rectified

rectified before health be perfectly reſtored.

Thus I have directed you in the beſt courſe you can take; and be ſure you will do nothing that will hurt, but rather to ſtrengthen and refreſh nature.

Obj. But you will ask me, what ſhall we do to remove the cauſe?

Anſw. That is the principal Verb indeed, I know a more proper and ſafe Medicine to effect it, than I can direct you unto, in all the Diſpenſitory. 'Tis true, there are a great many good Medicines, though good for little, without it be the *Laudanum* of *Paracelſus*, and ſome few Chymical Preparations: the reſt are hardly worth a man's knowledge.

That Phyſician that hath not found out better and more ſpecifical means than what are there, is like to make but a ſad practice.

But I ſhall ſpeak it to your comfort, God hath given me the knowledge of ſuch a Medicine as will effect it; and not only this, but it doth alſo eradicate and extirpate the cauſe of moſt Diſeaſes incident unto our frail Bodies, as you will hereafter perceive.

It is a Powder without either ſmell or taſte,

taſte, and the higheſt doſe or quantity is but five or ſix Grains to the moſt robuſtive or ſtrong Body, and ſo downward to half a Grain, which a Child of two days old may ſafely take, its operations are various, according to the nature and place where the peccant matter reſides. How you ſhall take it, and what is to be done and obſerved in the taking of it, I ſhall give directions in the latter end of this Book.

And as it is an effectual, ſo it is a ſafe Medicine; for I have given it unto three or fourſcore ſeveral Children in and about the Town of *Boſton*, and indeed I know not of any one that died, that ever took it, except one: the ſpirits of which were quite ſpent before I gave it, that it was not able to retain it in its ſtomach, but immediately brought it up again.

There is an eminent perſon in this Country, whoſe knowledge is great in the moſt curious and beſt *Arcanums*, or ſecret Medicines that are uſed, he could tell you, it is as ſafe as good, who was an eye-witneſs unto a wonderful operation it had in a moſt contagious and malign Diſeaſe, which was the Small Pox, which ſtruck in among the Paſſengers in Captain *Lord*'s Ship, coming from *England* two years

ſince,

ſince, that not one died that took it, two only died, and neither of them took it, as the Chyrurgion, Mr. *Whiting* can teſtifie, I gave him ſome of this Powder, and bade him give to every one that was infected with that Diſeaſe, which he did accordingly; though he gave it to ſome that was blind, to others after they appeared twenty four hours, and very ready to be ſuffocated, and very ſoon made them all perfectly well, which was well known unto all the Paſſengers in the Ship, as well as unto themſelves that took it, which are diſſipated through this Country; and I queſtion not but this Paper will find out ſome of them, who can well witneſs this truth.

By this you may judge of its efficacy in any other Diſeaſe of a malignant nature.

I ſhall tell you what I have obſerved from it in ſome other Maladies.

I have cured all ſorts of Fevers with this *Arcanum univerſale*, in all Ages and Sexes; for continual burning Fevers, whether putrid or not, are frequently taken off by it with one Doſe, in the beginning, or at the moſt by two, ſo that the Patient may be well before the time of the expected *Criſis*. The ſame Benefit I have often obſerved when given in the ſtate of

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the Diſeaſe, that it hath been preſently taken off, although then nature is obliged to take a longer time to renew the ſtrength, than ſhe would have needed, if ſhe had been aſſiſted with this Medicine in the beginning. How common a thing it is to make a Month or ſix weeks work in curing a Fever, although peradventure nature it ſelf hath overcome the Diſeaſe in twelve or fourteen days, but the diſeaſie matter formed, and ſome ſymptoms of effects muſt entertain the Phyſician a great while longer. For if the Fever were putrid, then the Stomach and Lungs remain loaden with much pituitous matter, to carry off which, the common practice is to follow the Patient cloſe with Expectoraters, ſuch are their Pectoral *Electuaries, Decoctions, Syrups, Lohochs*, &c. the which are ſo far from anſwering that end, as really to add to the matter they are deſigned to expel, for they not being *Agents* impowered to alter or rectifie any Ferment, as ſoon as they come into the Stomach, either nauſeate it with their Load, and ſo are caſt up, or if they ſtay, ſubmit to the depraved digeſtion of the Stomach, and there make an increaſe of the diſeaſie matter, whence an extraordinary

nary

ſtary ſpitting continues till nature it ſelf by degrees retrieves the natural Ferment, and frees her ſelf from the diſeaſe matter, and the pretended remedy together. But if this ſeem too long a doing, (that no piece of Art may be wanting) there is another way at hand, and that is to exhibit purging Medicines to carry it downwards, the which is more pernicious than the former, for the Purge drawing a great quantity of ſordid matter from the *Thorax* to the Guts, and nature not having yet recovered her right Regiment may admit ſome of this matter (by the Meſeraick or Milky Veins) again into the Blood, whence may ſucceed again a Fever *de novo*, called a Relapſe, or (if the lately tired ſpirit take not the preſent Aſſault) then the occaſional cauſe of a *Dropſie*, *Hectick*, Conſumption or ſome other Cronick Diſeaſes: All which iseaſily prevented by taking a Doſe or two of this *Arcanum*, which evacuates the preſent matter by vomit, and rectifies the vitiated Ferment of the Stomach, and other parts, whence the power of making ſuch matter is quite taken away. This I have had very large experience of. But a few days before the writing of this, I was ſent for to a luſty

young

young man, who had laboured under a *Synochus*, about a week having, for during that time been treated by an Apothecary, first with cooling Juleps, which were continued all the while, then strongly sweat by a Sudorifick, and the next day blooded; but the Disease notwithstanding increasing (as being newly changed from a *non putrida* to a putrid, when I came) made the Apothecary, it seems, weary or doubtful of his work; for he desired the Man's Wife to send for a Physician, or a Second, (who was a Friend of his, 'tis like for the Bills sake) but the Woman having formerly had some experience of my Medicines, sent to me about five or six that Afternoon, I presently ordered him four Grains of this Powder, which wrought once only by Vomit, and discharged the stomach of that Diseasie matter, which before felt to him like a great weight, the pain in his Head presently abated, and that night he rested pretty well (for he had no sleep worth mention since he was ill) the next morning I sent him four Grains more of the Powder, which gave him three Vomits and two Stools: about six in the Afternoon I went to visit him, and I found him about his Chamber, saying, he

thought he was as well as ever, his Stomach being returned, and he very hungry. Thus you see a Fever cured in eighteen hours, or less, which in all probability would have been at the least three or four weeks (if recovered at all) before nature by such enfeebled helpers, or rather, hinderers (as are the common Medicines) could have freed her self from the Disease. I could instance many the like cases were it needful. This Medicine hath (besides its other gifts) such a general tendency for the curing of all Fevers, that upon the first knowledge of it in practice, I called it my *Species Febrifuga*, by which name I published it in my Catalogue of Medicines, Printed in the year 1678, although I had then seen this little Book of the Authors. I shall here subjoyn a short Discourse of intermitting Fevers or Agues, in which Mr. *Couch* is silent, except in the name, yet I cannot doubt but he must be well acquainted with the power of this Medicine in curing them.

Of Agues.

GReat Diversity hath been, and yet is among Authors concerning this Disease, some holding one thing, and some another concerning its Seat and Causes: but I without reciting their differences or contending with any man's opinion (either of which is no way profitable) shall briefly endeavour to give you my own sentiment. It needs no *Definition*, being sufficiently known here; neither *Division*, seeing all the sorts thereof proceed from one cause, and may be cured by the same Medicines.

Seat.

The *Place* or *Seat* of Agues is the *Pancreas*, or *Sweet-bread*; for all the parts of Man's Body being considered, which only by intervals may transmit the cause of intermitting Fevers to the Heart, none is found to which not only the *Focus* or source of those Fevers, but also the cau-

ſes of all their Symptoms may be aſcribed, beſides the *Pancreas* or *Sweet-bread*.

Cauſe.

The *Cauſe* is an Obſtruction of one or more of the Lateral Ducts or Branches of the *Pancreas*, by reaſon of Phlegmatick Matter carried thither in too large a quantity, and there detained, the which being ſeparated from the Blood (together with the Pancreatick Juice) by the Glandules of the *Pancreas*, and ſent to the main Duct or Pipe thereof cauſeth an Obſtruction there, and detaineth the juice of the *Pancreas* (contrary to nature) which ought continually to flow into the thin Gut called the *Duodenum*. This Juice being thus ſtagnated, quickly grows acrimonious, or ſharp, and acquires a putrefactive Ferment, whence at length it makes way through the obſtructing Phlegm, and is diffuſed into the *Duodenum*, where meeting with the Bile or Gall, it ſtirs up a vicious and preternatural Ferment, from whence comes the Ague Fit with all its Symptoms, as in the beginning, horrour, chilneſs, cold, ſhaking, *&c.* then preſently reachings, yawnings and vomiting of bitter or ſour

sour relish, and afterwards burning heat, the causes of *Heat*, *Cold*, *Thirst*, &c. you have in the foregoing Chapter of Fevers: but if any desire further satisfaction, concerning the reasons of the differences of Agues, and the constant or various accesses of their Fits with the particular causes of Symptoms, they may read it at large in *Regnerus de Graaf*, in his Book intituled, *de succo Pancreatico*, published by me in the year 1676, to which I refer the Reader, not having room here to be any larger.

Cure.

The *Cure* consists in opening the Obstructions, changing the disease Ferment, and expelling such matter as the Disease hath rendred incapable of being redintegrated and taken into the communion of life. All which intentions are truly and radically performed by this *Powder*; for an Ague being removed by the due use of this Medicine, returns not again, neither leaves any danger of its degeneration into another Disease, both of which too frequently happen after the use of some Medicines which take off the Fit only by a kind of soporiferous quieting the present

fury of the *Archeus*. If it be taken before the Ague hath exceeded three Fits, one only Dose is usually sufficient to carry it away; if six or seven Fits, two Doses or three at the most; yea, I have cured divers at twice or thrice giving it that have had it six or eight weeks; but if it be a year old or more, the continuance of its use but a reasonable time (with the help of the Balsamick Pill) will not fail to cure it. I have also known it to cure Agues when it hath had no other sensible operation than Breaking of Wind.

A person living in *Greenwich* who had a Tertian Ague, and sometimes a Quotidian all the last Winter, was cured this Spring by three Doses of the Powder which never had any sensible operation, and two Doses of the Balsamick Pill, so that in eight or ten days he was abroad about his Affairs, and never had any Fit since, although he was before so low brought, that he could not sit up any longer than while his Bed was made, notwithstanding the constant advice of an eminent Physician of that Town, which he had used.

It is to be taken in a Spoonful of Drink, or Posset-drink, about an hour before the

Fit comes, for two or three Fits together, according as the Ague is in continuance. If the Patient be weak, or of a tender habit of Body, let him take a Dose of the Balsamick Pill the same night after the Powder hath been given, when he goes to Bed, with a draught of warm Ale, or a Glass of good generous Wine, which Pill will mightily corroborate and refresh his Spirits, and also tends much to the Cure, if the Ague have been of a long continuance, or be a Quartan, or fourth Ague, then after the Patient hath taken the Powder three times, if the Fit still remain, then let him take a full dose of the Balsamick Pill, two or three hours before the coming of the next Fit, and goe to Bed, and dispose himself to sweat before the Fit comes, the which if he do, its ten to one but the Fit comes no more; but if there should be a failure of sweating timely enough, then let him take the powder before one Fit, and the Pill before the next, till it be gone; but not one Ague in twenty will need to be thus treated.

A general Direction in Fevers.

TO drink liberally of such Liquor as is most convenient, is good: I like not Beer of any Liquor in a Fever, before the peccant matter (wherein the Disease doth subsist) be evacuated, because it hath a nutriment from the Grain it is made withal, which doth add unto the matter of the Disease, whereby Thirst is exasperated, as is commonly seen.

I rather advise to drink Wine and Water, two parts Water, and one Wine, sharpened a little with the Spirit of Vitriol, or Sulphur, if it be *per campanam*, which is drawn from a Bell Still, it is the better, which is a singular Medicine to allay and correct the inordinate Thirst and Heat in Fevers. *Medera*, *Fial*, *French*, or *Sherry* Wines, you may use, *Malaga* or any Sweet Wine is not so good, neither Syrups, or any Sugared or Honeyed Meat, or Drink. And when they begin to recover, the plainest Broths and Gruels are the best; till then a little is too much,

and

and if you did use Salt and Vinegar instead of Spices and Sugar, the sick would like it the better; and it would be better for them; a few Prunes and Currants, if the sick like them, may be used.

But some may say, How shall we do that live far up the Country, where we have no Wines, nor can get neither of those Spirits? the best that I can advise you to, is Milk boiled, and turned with some Vinegar or Verjuice, the Curd being taken away, whereof he may drink freely, but he is to take it alway hot, and the hotter the better.

This course is to be taken after the cause is removed by my powder, or something else (but I know not what) otherwise this, or any other, is like to do but little good.

Bleeding, Purging, Clysters, Cordials, Juleps, &c. are but Trifles in curing a Fever, they do at best but correct the Symptoms or Effects; I will do more good with one dose of my Powder, and one of my Pills, than they with all those in a Month.

If the Fever be continual, and come by a Surfeit, or otherwise, so that the Patient feel

feel a Load or Weight at his Stomach, or hath a propensity to vomit, the first thing to be done is to give a Vomit, whereby the Stomach and first passages may be freed of the grossest of the Disease Matter wherein the Fever sits, or hath taken up its Inn, to which purpose you may give *half an ounce of the Infusion of* Crocus Metallorum, or six Drams, or a whole Ounce (according to the age and strength of the Patient) in a small Draught of warm Posset-drink; but if you know any better Antimonial Preparation, then give it. That being done, ℞ *Tartar. Vitriolat. six Grains, Volatile Salt of Amber and Hartshorn, each seven or eight Grains, mix them, and give the mixture twice a day in a little thin Broth, or Water Gruel.* This is absterſive and Diuretick, and will cleanse the Stomach and Inteſtines of the remaining Sordes, and expel them by Urine. For the Feverish Thirst give the dulcified Spirit of Nitre, or of Salt, in Posset drink, and all the Liquids they take, from five or six to ten or twelve drops at a time. Keep the Patient in a small breathing Sweat, either with the Posset-drink, before-mentioned by Mr. *Couch*; or with *Treacle-water* and Powder, or rather the Tincture of *Virginia*

pia Snake-root, or which is most excellent (if you can get it) the *Aqua Prophylactica of Sylvius de le Boe*, of which *Take three Ounces, Water of Carduus and Borrage, each one Ounce, Syrrup of Citron Peels an ounce and an half, mix them, and take it often by a spoonful or two at a time.* But instead of this, if the Fever be malignant, give *Bezoardicum minerale* to eight or ten Grains every third or fourth hour in a spoonful or two of good Canary.

But because the *Aqua Prophylactica* mentioned is rarely to be had at any shop, I will here describe the making thereof for the sakes of those who are willing to make it. ℞ *Roots of Angelica, Zedoary, of each an ounce, Butterbur two ounces, the leaves of Rue four ounces, of Balm, Scabious and Marygold Flowers, each two ounces, unripe Walnuts, cut two pounds, fresh Citrons cut one pound. Let them be all beaten together, and pour upon them six quarts of the best distilled Wine-Vinegar, let them stand in digestion all night, and then distil them by a very easie fire (without burning) till they be dry, and keep the distilled liquor for use.* It is very profitable in all Fevers, especially in those which are malignant and the Plague.

In the declining of the Fever, if sleep be wanting,

wanting, this following mixture will much avail, both to cauſe reſt, and refreſh the Spirits, ℞ *of Treacle water an ounce, the thin Syrup of Corn Poppies, an ounce, or an ounce and a half, Laudanum Londinenſ. or rather that of Paracelſus two grains, mix them, and let the Patient drink it at the hour of Sleep.* But give nothing wherein there is Opium or Poppies in the beginning of a Fever, becauſe they tie up the *Archæus* of the Stomach and firſt paſſages, thereby hindering him from ſeparating and expelling the occaſional cauſe of the Diſeaſe.

For *Agues*, or intermitting Fevers, whether they be *Quotidians*, *Tertians* or *Quartans*, proceed as followeth:

℞ *Of Salt of Amber twenty grains, Tartarum Vitriolatum ſix grains, Diagridium ſeven, eight, nine or ten grains, according to the ſtrength of the Patient; mix them into a Powder, and give it in a little Poſſet-drink, or thin Broth, four or five hours before the time of the Fit.*

Repeat it two or three times, if need be; but if the Ague be not then gone, give the following mixture about an hour, or an hour and an half before the Fit comes; the Patient being in Bed, and diſpoſing himſelf to ſweat.

℞ of

℞ *of Carduus Water two ounces, Treacle Water two drams, Salt of Wormwood half a dram, Spirit of Salt Armoniac ten grains, Syrup of Corn Poppies half an ounce, mix.* This, if the Patient ſweat well with it, frequently removes the Ague.

This following alſo hath cured many without any other Medicine.

℞ *of the Salt of Wormwood and Carduus each fifteen grains, Tartar Vitriolat. ſix grains, Sugar of Pearls half a dram; powder and mix them, and give it half an hour, or an hour before the Fits acceſs.*

The Juice of Featherfew being drank (about half an ounce) in a glaſs of Wormwood Wine, is profitable againſt the Quartan or fourth Ague.

Theſe Remedies I have uſed with good ſucceſs, but never found any thing ſo certain and effectual in Fevers, as my *Species Febrifuga*, and *Pillula Balſamica*.

Of

A Dropsie.

There are three sorts of Dropsies, *viz.* *Anasarca*, *Ascites* and *Timpanites* the two first are most from Water. The last, Timpany is more from Wind.

Anasarca, is when the extreme parts swell; but when the Belly, then it is *Ascites*.

The Cause, I do not believe, (as hath generally been received) that it proceeds from a Distemper of the Liver, and that to be the principal part affected; but I have more reason to think it to proceed from an obstruction or impediment in out of the Kidneys: for commonly they that are troubled with Gravel and Stone in the Kidneys are Hydropical; and seldom any that have been affected with either *Anasarca* or *Ascites*, but they have observed a Dolor in their Reins to precede it; and so that Water which should be transferred through the Kidneys, to be evacuated by the Bladder is forced out at the *Abdomen*. And it hath lately appeared by dissection, that

that those who have died of those Distempers, the fault hath been through the Kidney, which is most agreeable to reason.

And undoubtedly that operation in an *Ascites*, in making a hole to let out the Water, doth but only respect the effect not taken away, (and yet not inconsistent to that Maxim, *Take away the cause, and the effect ceaseth:* which is to be understood of that which is to come, and not of what is past, as *Helmont* well observes) and so that operation might happily perfect a Cure in taking the effect for the Cause.

I have cured a man of an *Anasarca*; (whose Thigh hath been near as big as his middle) with one Dose of this Powder he was presently made perfectly well; that in the operation of this Medicine, his Legs & Thighs fell, and never swelled after, you would have admired (had you seen) what abundance of Water came from him, both by Urine, and Vomiting; and at night I gave him a Pill (which I usually do after this Powder) to refresh his Spirits, and settle his Body in a right temper.

This was all the Physick he took from me, though he had spent many pounds before in fruitless endeavours. And I know

not

not any thing to the contrary, but it may do as well in an *Aſcites*, or *Timpanites*, if it hath not continued too long.

Firſt it is neceſſary to begin the Cure with gentle purging; for ſtrong Purges, (eſpecially in weak and tender Bodies) do far more harm than good, by reſolving and expelling the Blood, and good juices with the peccant matter, thereby dejecting the ſtrength, and depauperating the vital ſpirit.

℞ *of the Roots of Orris an ounce and a half, Parſley Roots half an ounce, Leaves of Agrimony a handful, clean Senna an ounce, beſt Rhubarb half an ounce, Agarick three drams, Cinnamon two drams, Cloves one dram, cut the Roots, with the Rhubarb and Agarick into thin ſlices, bruiſe the Spices, and put them all into a little Bag, infuſe them twenty four hours in two quarts of the beſt White or Rheniſh Wine, then let the Patient drink every morning five or ſix ounces, or as much as will give four or five Stools.* It is pleaſant to take; but if you pleaſe, you may alſo add Sugar to it.

For ſuch as had rather take Pills, thoſe following are good.

℞ *Roſin of Scammony and Jallap, of each half*

half a dram, Tartar Vitriolat, Mercurius dulcis of each two ſcruples, Oil of Juniper Berries twenty drops, of the pureſt Venice Turpentine a ſufficient quantity to make the powder into a Maſs for Pills: the which make into thirty ſmall Pills, and give three, four or five of them, according to the Patients Age and Strength every morning. After purging,

The Salt of Broom or Amber, of Bean-ſtalks, or of Pidgeons dung are profitable, either of them being taken twice a day in warm Broth, or which is better, the Spirit or Volatile Salt of humane Urine. In a Tympany the dulcified Spirit of Nitre is excellent, being taken in Broth or Sack three or four times a day, from ſix to twelve drops at a time.

A Gentleman, a Friend of mine, living in *Greenwich*, cured a man of the Dropſie with the Pill alone. This man had an Ague firſt, which either went off it ſelf, or were moved by ſome common Remedy; about ſeven weeks after which, he began to ſwell, and alſo was ſorely afflicted with Gripings and Flux for a great while, which had brought him ſo low, that he had not been out of his Bed for three weeks. The firſt Doſe of the Pill that was given him

took away the Gripes, and in a great measure ſtayed the Flux; but then he ſwelled ſo much in his Breaſt, that he could not lie down in his Bed, but his Breath would be gone, the ſecond Doſe freed him from that, and made him able to riſe and dreſs himſelf, and by a ſhort continuance of it was cured.

Epilepſie, or Falling Sickneſs.

I Had a Maid ſince I came to this Town, that was turned over from one to another, no one cared to have her, by reaſon ſhe was violently troubled with the Falling Sickneſs: at length I bought her, to whom I gave only one doſe of this Powder, which freed her from her Fits, though ſhe had them before almoſt continually, day and night, that whoſoever had her, kept one to watch her, for ſhe would be ready to deſtroy her ſelf; I kept her about a quarter of a year, and ſhe never had a Fit that I know of. I perſwaded her to take another

ther Dose two or three days after, but she would not; she told me she needed not, for she was confident she was perfectly cured. Since I hear she is married some where in the Country, and whether she had them since, I know not

By the operation of this Medicine I judged by what came from her, that the primary cause was not in the Brain, but in the Stomach, or some place near adjacent thereunto; and that the Brain suffered only by consent.

Purging in this Disease (when it is simple) seldom or never doth any good, as also Blood-letting, but both are very injurious, as many have found to their great prejudice. But when it proceeds from the Stomach (as may be known by the Patient, perceiving in himself a pain, soreness, and distention about the mouth, or pit of the Stomach and Heart-strings, especially when they are fasting) before the Fit they have a disposition to vomit, with pain and palpitation of the Heart, and the Fit ends with vomiting, in such, I say, a Vomit may be available, either with the infusion of *Crocus Metallorum*, or the Salt of Vitriol; but they are warily

to be administred, and not without the direction of a Physician. All sour and sharp things are hurtful in this Disease, as Oranges, Lemons, Vinegar, &c. In the time of the Fit you may use the following Liniment to anoint and chafe the Temples, Nostrils, Wrists and Coronal Suture, or Seam of the Skull upon the top of the Head.

℞ *Unguentum Nervinum two ounces, melt it gently in a Gally pot, then put to it Oyl of Amber and Rosemary of each two drams, Spirit of Sal Armoniack one dram, stir them well together, and use it warm.*

Take of Oil of Tartar per deliquium an ounce, Salt of Harts-horn and Amber each a scruple, mix them, and let the Patient take from ten to twenty drops in Broth, or Black-cherry Wine four times a day.

The dung of a Peacock, or Liver of a Raven being gently dried, and powdered, and given twice a day to two Scruples, or a dram at a time are very good, but it were better, if their Volatile Salts were extracted.

But the Flowers of *Sal Armoniack* excel all the rest, being given three times a day, from ten to fifteen or sixteen grains at a time in Broth or Sherry Wine.

Tortura

Tortura Ventris, or a great Griping.

THere was a poor Fiſherman that lay down by the New Meeting Houſe in this Town, that had undergone moſt terrible Gripings and Torture in his Guts, with a great Flux and Vomiting for ſeveral days, till at length his Spirit was almoſt ſpent, his Belly was ſo inflated, that he could hardly breath. About ten or eleven of the Clock at night I was ſent for; I knew there was not any Medicine I had would do him good, or preſerve his life, but this Powder; I being not very well, and much diſpoſed to Sleep, told them, I would come and ſee him again as ſoon as it was day, and then I would give him ſomething. When I returned home, I conſidered he could not live till that time, and if not quite dead, yet could not be in a capacity to take any thing, I preſently went to him again, and gave him five grains of this Powder: within half an hour after he took it, he broke wind upward

ward and downward, to the admiration of all thoſe that were there. A little after he had a ſtool, in which came away abundance of obdurate and hard excrements that a long time adhered unto his Guts, (and was the cauſe of his ſickneſs) and preſently he went to ſleep (which he had not before for ſeveral nights) and ſlept very ſoundly till the morning. The next day when I came up to ſee him, I found him up, and at Breakfaſt, and was preparing for his going to Sea: he told me he was as well as ever he was in his life.

A Surfeit is a *præludium* to a Fever, which doth not always proceed from the quantity of Meats or Drinks, but it may be from a vicious quality of Meats, as crude Fruits, Pulſe, *&c.* or from an antipathy or loathing of Meats, that the ſtomach abhorrs; and they are ſuch things as commonly the eating of them hath made them ſick before; and ſometimes it comes by lying with their Stomachs bare when they ſleep, eſpecially in the Summer: I have known many that have beeen ſurfeited, and could not tell how they got it. I never knew this Powder fail to make them well in ſix or eight hours.

In the Month of *May* this preſent year

1679

1679, a Gentlewoman was taken with a Vomiting and Looſeneſs, which exerciſed her two days, and then of its own accord in a great meaſure ceaſed; but ſhe uſing no means to rectifie the ill Ferment of the Stomach & Bowels, and otherwiſe neglecting her ſelf, within two or three days was ſeiſed with an intollerable *Tortura Ventriculi*, or tearing pain in her Stomach, accompanied with Hypochondriack Vapours, and an almoſt total dejection of Spirits. About four in the Afternoon ſhe ſent for me, and being come, I truly found her in a very deplorable condition, having cryed out ſo much by reaſon of the inſufferable pain ſhe felt, that ſhe had very little Breath or Voice left to crye out any longer, beſides almoſt her whole Body was cold, and bedewed with a clammy ſweat, her Pulſe very little, and ſometimes wholly ceſſant, ſo that at firſt ſight I did not think it poſſible that ſhe ſhould eſcape death; but I with all expedition got ſome of the Balſamick Pill diſſolved in a good Cordial Vehicle, to which (for the Vapours ſake) I added a little of my *Elixir Hyſtericum*, and ſo gave her the mixture by two ſpoonfuls at a time, about twice in a quarter of an hour, continuing half an hour, in which time ſhe

was twice or thrice ſeemingly dead for about a minute at a time, at the end of the laſt ſhe vomited up the Medicine with much ſlimy matter, upon which her Pulſe began to return, but her pain being ſtill intolerable, ſhe diſpaired of help, but I being encouraged by ſome ſecond conſiderations, and confident of the certainty of my Medicine in ſuch dolorous Affects turned up an Hour-Glaſs, and promiſed her (God aſſiſting) that ſhe ſhould have eaſe before the Sand was run, the which (to the praiſe of the Almighty) I effectually performed within the time, for I plied her quick with the Medicine, & in half an hour ſhe began to grow warm in the extreme parts, and (as her ſelf expreſſed it) felt the pain go down out of her Stomach into her Belly, and to leſſen, and that ſhe could fetch her Breath from the bottom of her Belly, in an hour ſhe was in a fine tranſpiring heat all over her Body, and the pain quite gone, notwithſtanding I was ſtill forced now and then to repeat the Medicine; for otherwiſe ſhe would feel ſome twitchings and girdings in her Stomach, threatning a return. I ſtayed with her till near twelve at night, at which time ſhe was diſpoſed to ſleep, the which ſhe did

but

but two hours, and then was called up to lay a woman (ſhe being a Midwife by practice) the which ſhe went over the water to do, and came home again to Bed about eight in the morning, and hath remained very well ever ſince.

For the Griping of the Guts I do not think this Balſamick Pill hath its equal in nature. How many grown People as well as Children expire yearly in this City of *London*, by this tormenting Diſeaſe, for want of a good Remedy. I do ſeriouſly profeſs, I do not think that any perſon need periſh by that Enemy, had they but this Medicine in time; for it commonly takes it away at one Doſe, but with a ſecond I never failed in my life; for it will certainly give eaſe in the moſt violent Gripings in two hours time, given in a large Doſe; and if the pain return, it may be repeated after eight hours; but where there is ſtrong Vomitings alſo, it is beſt to give it diſſolved in warm Ale, or Sack, and ſo give it by a ſpoonful or two at a time, and very often, that ſo the ſtomach may not caſt it up before it comes to operate, for it will ſtay the Vomiting and Looſneſs as well as eaſe the Pain, the which ought to be done with all expedition (unleſs the

Diſeaſe

Diſeaſe proceed from a Surfeit, then firſt give a Doſe of the Powder) let ignorant people think what they will, who often out of a fooliſh timeroſity ſuffer them ſo long, till the ſtrength is ſo exhauſted, that it cannot be again reſtored; and ſo they as miſerably as fooliſhly ſhake hands with their lives.

FLUXES.

THere are three ſorts of Fluxes, *viz. Lienteria, Diarrhœa* and *Dyſenteria*: and Authors have very confuſedly treated of their Cauſes, and their Places; and becauſe they would be ſure to hit right, they have named almoſt every place. But the cauſe of the firſt, *Lienteria*, is from a defect of the Spleen, which doth not ſend a ſufficiency of that acid juice into the Stomach, which maketh the digeſtive Faculty, whereupon it is, that the meat comes away with little alteration.

The ſecond, *Diarrhœa*, is from a de-

fect

fect of the Meſaraick Veins, that do not attract the Chyle, whereby it is evacuated as Excrements.

The laſt, *Dyſenteria*, is from Excrements that adhere to the Inteſtines, and by their Acrimony corrode, *&c.*

You ſee that they proceed from ſeveral Cauſes, and yet to be cured by one Remedy. Every one may judge it to be an *Arcanum Catholicum*, or an univerſal Remedy, which I know this Powder I tell you of hath perfectly effected, as I have well experienced. And in this laſt I commonly give my Balſamical Pills the next night, to conſolidate the Excoriations which the morbifick matter hath cauſed.

In all Fluxes of the Belly, whether bloody, or not, you may do as followeth. Firſt give half a dram, or two ſcruples, or a dram of the Powder of Toaſted Rhubarb, mixed with a little Conſerve of Red Roſes, and made into a Bolus. Then R *of the Conſerve of Red Roſes & Mint of each an ounce, Orange Pill candied ſix drams, Red Coral in fine Powder a dram, Diaſcordium two drams, Syrup of Myrtles ſufficient to make a ſoft Electuary, let the Patient take it often*

often about a dram at once. Or this: ℞ *of Mint Water, and Cinnamon Water, each an Ounce, Plantane Water two ounces, Syrup of Comfrey an ounce and an half, Laudanum two grains, mix them, and let the ſick take it by a ſpoonful every half hour.*

In the Flux with the Griping of Guts, as alſo in others, this following is very good. ℞ *of the beſt Cinnamon Water three ounce, of Diaſcordium three drams, let them be well mixed, and give it by two ſpoonfuls at a time pretty often.* Either this or the former will both ſtay the Vomiting, and bridle the Flux.

The following Clyſter is alſo good to alleviate the ſharpneſs of the matter, and eaſe the excoriated Guts. ℞ *of new Milk half a pint or better, in which quench a piece of red hot ſteel once or twice, to which add half an ounce of Venice Turpentine diſſolved in the yolk of an Egg, Honey of Roſes an ounce, common Balſam of Sulphur ten or twelve drops mix and make a Clyſter.*

The Pill alone will cure any Flux or Looſneſs whatſoever preſently, yea the Bloody Flux in two, three, or four days, according to its magnitude, but in that caſe it is good to continue the uſe of it a day or two after the Flux is ſtayed, leſt the

Acrimonious

Actimonious Ferment (not being quite destroyed) should reassume its force, and cause the Disease to return. Therefore in such Countries where this Malady is in a manner Epidemical (as *Ireland*, and perhaps some other places) did they but know the worth of this Pill, they would undoubtedly prize it at a high rate, and rescue many a miserable person from the devouring jaws of death.

Calculus Renum; or, *Stone or Gravel in the Reins or Kidneys.*

THe Stone or Gravel in the Reins or Kidneys, as it is the sharpest of Diseases, so it hath been the longest in curing, though the present Fit or Pain is soon remedied. I never knew any Man or Woman that was past forty five, or forty six years of age that was ever perfectly cured, but once or twice a year after, they have been troubled with it more or less; though I knew a Gentlewoman that was free from any

any Fit nigh two years, and then assaulted her again as violently as at first.

Cause.

Those Paroxysms or Fits that come by Intervals, which are so dolorous, do not proceed from the Gravel or Stone generated, but from the Kidney generating, which may be affected either primarily, from a debility or vitiousness of its own Ferment, or casually, from an excess in quantity, or being too sharp or salt in quality: and in regard it is so sensible a part, must needs stir up an inflammation, which maketh those cruel Tortures. And should all the Gravel and Stone come away, the pain would not be the less, until the Kidney it self be reduced to its right temper. For we see how vain and useless all those things have proved, that have been given to absterge, and force away the Gravel and Stone, nay, they have much more exasperated the pain, and made it more.

And besides that, the Gravel and Stone are not the cause of those Tortures, I find by this Powder, which hath perfectly freed them from all their pain in two or three hours, and no Gravel or Stone hath come

come from them, neither that day, nor the next.

Again, how many have I ſeen in perfect health, that have voided a great quantity of Gravel at a time, without the leaſt pain, it would be in one as well as in another.

By any Weakneſs, Conſumption, Inflammation, or any Diſtemper of the Kidney, Gravel may be cauſed, ſo that Gravel is the product, not the producer or primitive cauſe of this pain.

In this Diſeaſe the Belly is to be kept looſe; which may be well performed by this following. ℞ *of the Pulp of Caſſia, newly drawn four ounces, Tartar Vitriolated, two drams, powder it, and mix; to the mixture, add ten or twelve drops of oil of Juniper:* Take of it once in three or four days at night going to Bed, at each time ſix drams, or an ounce, which will give two or three Stools the next day.

Then give the following Powder. *Take of Tartar Vitriolated a dram and a half, Crabs-eyes, Salt of Bean-ſtalks, of Broom, of Reſtharra, and Pidgeons dung each two ſcruples, mix and make a Powder.* The Doſe is a ſcruple or more twice a day in Parſley or Saxifrage

Saxifrage Water. When the pain is very great, and the Urine ſtopped, the following potion may be given to the comfort of the ſick. *Take of fine Venice Turpentine waſhed a ſcruple, diſſolve it in the yolk of a new laid Egg, by beating them well together, then put them to a quarter of a pint, or half a pint of new Milk, and let the patient drink it off at once.*

Wild Carrot Seed being boiled in Ale, and the Ale drank two or three times a day, is good both to hinder the increaſe of the Stone (by reſiſting the putrefactive ſtonyfying odour or Ferment,) and alſo to diminiſh it being grown, but its uſe muſt be continued a Month together at the leaſt. The German *Academ. Curios.* in their firſt Volumn publiſhed in the Year 1670 *obſervat.* 107. highly commend the Decoction of *Paul*'s Bettony for expelling the Stone, being drank in a large quantity, and continued for ſome time; an example of which is there ſet down at large, of a certain Woman who was freed from a Stone in the left Kidney, by the uſe of the ſaid Decoction, after it had been her miſerable Companion for ſixteen years.

The Pill being taken in a full Doſe, and diſſolved in a Glaſs of well warmed White

or

or Rhenish Wine (or where that cannot be had, Ale) and so drank, gives present ease in the most grievous pains, occasioned by Stone or Gravel in the Kidneys, when all other Remedies fail; and I remember once a Gentlewoman that I gave it to, either at the first or second Dose voided three Stones of an untoward Figure, with much pain, and remained free from that tormenting dolor (with which she was wont to be often exercised) for the space of three years. But for the Stone in the Bladder, I do not know that either the Powder or Pill will do any thing, as to the Cure, only give some present ease.

Flatus Hypochond. or Windy Melancholy.

AND likewise there is the Windy Melancholy, that many, both Men and Women in this Country are troubled with, (especially those that live near the Sea) I will not say, that if the party hath been

troubled with it above a year, it is not to be cured; but I never knew it cured. Though this Powder of mine is the best thing that ever I used for it, it gives them speedy ease, and much corrects the sharpness of the Malady. And one that hath not been above a year troubled with it, it cures them at once taking. And because this Distemper bears an affinity with some other flatuous and windy Distempers, I shall treat of their causes together; as Coliack and Illiack Passion with a windy Pleurisie and Tympany.

These are called windy Distempers (though very improperly) neither Air or Wind are the cause of any of them.

Cause.

Negatively, not Air or Wind that is breathed into us, nor from any windiness that is in Meat or Drink, that is the cause of those Distempers; but positively from some malign or putrefactive or dungy quality that is contained in them, or from a vitious quality or debility of the digestive Ferment, or from Excrements detained beyond their due order.

There is in every Vegetive an aiery spi-

rit

rit [or *Gas*] which doth defend and preserve it from putrefaction, and endeavours its subsistence in its primitive essence and figure, which suffering a Fermentation is evaporated and exhaled.

EXAMPLE.

As in New Wine, after it comes into the Cellars, it passeth another Fermentation.

Likewise a Raisin of the Sun, when the aiery spirit which was in the Grape is separated from its concrete Body, the Grape contracts it self, and taketh a new Ferment of Raisin.

Also we see in an Apple, when it is roasted at the Fire, this aiery *Gas* is exhaled, which was co-fermented with the Apple.

In like manner all things that begin to putrefie, this aiery Spirit parts from them, and then they take another Ferment. As in poysons, when their venemous sharp quality seiseth on the Muscles, this aiery *Blas* flies from them, whence the Body tumifies and swells up: as we see in Bodies that die through putrefaction, a little before they die, how they are oppressed

with this Wind, which doth puff up their Bodies after they are dead.

The windy Blast is made chiefly in those three places, the Stomach, Ilion and Colon.

From the Stomach proceeds this windy Melancholy (as they call it) and most of those Flatulent Distempers, for whensoever any thing is not well digested in the Stomach, this Blast is presently made, as we see in this Distemper; whatsoever they eat or drink, how they belch for it, and are worse commonly after they have eaten, than they were before; which doth clearly demonstrate, that the principal defect is in the Stomach, and therefore not from the meat they eat, but from the viciousness or defective Ferment; for let another eat and drink of the same, it doth not disturb them at all. And to talk of windy Meats, is but a meer *Chymera*: there are no Meats or Drinks windy to good and healthful stomachs; too great repletion doth likewise stir up, and cause this windyness in the stomach.

By the savour of belchings you may understand the temper of the Stomach.

Sour Belchings betokeneth a weak stomach.

Unsavory sheweth a weaker.

Burntish, bitter and sharp ones, proceed from a vicious stomach.

There are some Specifical, which give their own savour, as Garlick, Onions, Radishes, &c.

I could say much more to vindicate the Spleen from having a hand in those flatulent Distempers, as also that air or wind that we received from without, is not the cause whereof they are made. But lest I should make my Book outswell an Enchyridion, I do pass it in silence: and desiring to be ingenious and faithful to all, and not willing to write the least thing that I were not convinced of the truth of, nor give you the least occasion to say that I extol this incomparable Medicine beyond its merit; wherefore I must confess what's truth; I never knew them really cured in my life, if they were habitual, and of a long continuance; nor indeed is there any Disease, if once it be familiar to nature, that is of easie curation. I could wish, for the sakes of those that are troubled with these Maladies, that I had such a sure

If you would be better satisfied, read Doctor *Highmore, de affectione Hypochond.* fol. 105.

Quæ diuturna sunt difficilia.

Remedy to cure them after long continuance, as this powder is to prevent them when they are in the beginning, and the sureſt to bring the greateſt help at laſt.

I would not willingly be miſtaken by any one, nor have him to abuſe his judgment, as to think he may be as ſoon well of an old and chronical Diſtemper, as of one that hath newly taken poſſeſſion of the body. To proceed,

This Diſeaſe hath great affinity with the Scurvy, and therefore the ſame Medicines are proper for both.

℞ *of Crabs-eyes prepared two drams, Tartar Vitriolated a Scruple, Flowers of Sal Armoniack a dram, Confection of Alkermes without Muſk three drams, Conſerve of Garden Scurvy Graſs three ounces, mix them into an Electuary, of which let the patient take every morning and evening a dram and a half, or two drams upon an empty ſtomach, that is, let him faſt an hour after it in the morning, and take it three hours after ſupper.*

Strong Purges are injurious in this Diſeaſe; but after the uſe of the aforeſaid Electuary, you may purge with the following Powder: ℞ *Cream of Tartar fifteen Grains, Salt of Wormwood and Scurvy Graſs*

each

each ten Grains, Rosin of Scammony eight, nine, or ten grains, powder and mix them, and give it in the morning in a little warm Posset drink.

The *Elixir Proprietatis* of *Paracelsus* is highly profitable in this Disease, being taken three times a day in a Glass of Sherry Wine fifteen, sixteen or twenty drops at a time. So is also the Volatile Salt of Amber, being taken to fifteen grains twice a day in warm Broth. But amongst all the Remedies I know, I assure you I never found any of that efficacy in this Disease as my Balsamick Pill, for that destroys the sharp putrefactive Ferment, discusseth all windyness, refresheth the spirits, and takes away melancholy.

Iliaca Passio: or, the Wind in the Small Gut.

IT hath been an old received opinion, that this Disease comes from the twisting of that long and small Gut: but I have reason to believe the contrary.

This great Torture is not from the wind contained there, but from an excrementitious matter that doth adhere unto the Illion; it is as it were glued unto it by its slimy matter, which it is lined withal, and in time is coagulated into a very obdurate and hard substance.

I remember when I was in *Dunkirk*, there was a Soldier which was miserably troubled with this Disease for some days: after general Evacuation, Vomiting, Clyster, then carminative and fumous Clysters, and abundance of other means, he found not the least ease: there was given him three or four ounces of Quick-silver, and that came soon through him, yet no ease: at last I gave him four of the biggest Musket Bullets I could get; about six or eight

eight hours after I came to him, and he was discharged of pain, and was fallen asleep, which he had not before for several nights; after he awaked he had a Stool, wherein was two of the Bullets, and about eight or nine great round pieces of excrement, greater than the Bullets, and they did seem to be as hard.

Besides, it could not be wind, for it is always repleted with wind, to hinder such accidents, by making the more clearer and more slippery way for the Chyle, and when there is a redundancy of it, it is easily forced forth behind, without any Griping or Torture.

So you see it is not from Wind, or knotting of the Gut, but from some excrement that doth adhere unto the same.

COLLICK.

THe Collick is commonly from Excrements contained beyond their course, which vitiates the Ferment of the place, whence

whence cometh those windy Blasts, which are not wind, but far more subtle and rare than the most rarified air, being of an incoagulate nature; whereupon those retained excrements adhere so firmly to the Gut, that it contracts it, which is the cause of that violent dolour. I had a man that was shot (at the Siege of *Ipr* in *Flanders*) in the lower Belly; which penetrated the Colon: all his Excrements came out at his wound for about six days, so that the *Intestinum Rectum*, or Arse-gut became useless: this wound lay twenty four hours exposed to the wind before he was dressed. I made a Suture to the external Orifice, and cured him by vulnerary Clysters, *&c.*

Hypogastrium.

Besides, how many wounds have I seen that have penetrated the Breast and Belly, and yet never troubled with those windy Pains or Tortures; and yet we see there is hardly a Distemper amongst us, but we accuse wind, troubled with wind, *&c.* but the small benefit those discussors of wind have brought, is able to convince any, that wind is not the cause.

But indeed this aiery Blast, which is made by a bad digestion of things, that

seems

seems to be wind, (which is perceived to move between the Muscles of the sides, and causeth those Ructations and Belchings) hath never been thought on by the Schools, and but of very late years treated of.

To confirm Mr. *Couch*'s opinion concerning the *Iliaca Passio*, I shall here add another experiment, which is this; About a year ago a certain man was sorely tormented with the excruciating pains of this Disease, commonly called the twisting of the Guts, his Physician treated him with (I suppose) all the usual Remedies, and some other Devices, one of which was I remember to blow wind into the *Intestinum Rectum*, or Arse-gut with a pair of Bellows, but nothing taking effect to give the miserable man any ease, the last Remedy was instituted, which was three pound weight of Quicksilver, which the Patient poured down his Throat on Friday about ten or eleven in the Forenoon, and presently (as advised) rode a little way for the better agitating of his Body, but yet to no purpose; for on the Sunday Morning following I was at his House by accident, with another person, who

who was a Phyſician, and then none of the Quickſilver had made any paſſage; he had the very aſpect of death, and complained of an intollerable cold and weight in his Belly, went not to bed in three nights, and if he fell into the leaſt ſleep, nothing but dotage and diſtraction appeared, His Phyſician was at a *ne plus ultra*, thinking him a dead man, as all that ſaw him. Upon enquiry we underſtood that he was not forbid the taking of any thing, nor yet directed to any thing beſides Canary, wherefore we adviſed that he ſhould abſtain from the uſe of all acids & others that might have any power to coagulate any of the Quickſilver in his Body, and to drink ſweet Oil plentifully, the which he preſently put in execution, and the next day being Munday, the Quickſilver began to come away like Small Shot, and the uſe of the Oil being ſtill continued, by Tueſday night he had parted with it all, or moſt; for what they had collected wanted but four ounces of the three pounds, after which ſomebody well adviſed him to ſwallow Golden Bullets, which he did divers times, and ſo to a wonder recovered, and is well to this day. Now had this Torture been occaſioned only by wind, ſuch a quantity of

Quickſilver

Quickſilver could not poſſibly have been thereby detained in the Body one quarter of an hour: or again, that it ſhould be the twiſting of the Gut, as is commonly believed, is impoſſible; for it cannot be, that the Gut ſhould be ſo cloſely twiſted up by any accident that may happen either within or without the Body, that three pound weight of this active ponderous Mineral ſhould not in three days time find a paſſage; beſides (which I had almoſt forgot to tell you) his Excrements came away with the Quickſilver in ſmall hard Bits, like dried Sheeps Dung, which plainly proves that the occaſional cauſe of this Diſeaſe is the Excrements grown to a preternatural hardneſs. I will here ſet down (for the ſake of the poor) a cheap and eaſie remedy againſt this cruel Enemy.

℞ *of the Seeds of Anniſe, Fennel, Carraway and Coriander, each half an ounce, let them be all bruiſed, put them into a quart of Ale, or ſomewhat more, boil them gently in a Veſſel cloſe covered for about three quarters of an hour, then take it from the fire, and ſtrain it, and let the Patient drink half a pint at a time warm.* And by God's bleſſing he ſhall ſoon have eaſe.

This is alſo good in the Wind Chollick.

But

But the Balſamick Pill is the moſt immediate Remedy for the Wind Chollick that I ever yet knew; but it is not to be given in the *Illiaca Paſſio*; therefore I will here, for the ſake of the ignorant, ſhew how they may diſtinguiſh thoſe Diſeaſes from one another. The pain called the Twiſting of the Guts lies about the Navel, and higher, and is felt only before, not extended to the Right and Left Sides: that of the Chollick is about the Navel and lower, going croſs the Belly to both Sides, even to the Back, the pain generally preſſing to the bottom of the Belly, with a ſtoppage of the Urine, which never is in the former; there are ſome Symptoms which are common to both, as Burning, Chilneſs, Reaching, Vomiting, *&c.* but what I have ſaid before is ſufficient for any to know them aſunder.

A Gentlewoman living in *Greenwich* was lately ſeiſed with a pain in all her Bones, and a violent Looſneſs, for which ſhe took a Doſe of the Balſamick Pill, and in two hours time was at perfect eaſe, and the Looſneſs ſtopped. The next morning ſhe took a Doſe of the Powder, and at night a Doſe of the Pill, but ſleeping very ſoundly, with the Cloaths off of her,

got

got cold, which turned to an Ague; after she had had two Fits, she took a Dose of the Powder an hour before the access of the third, and so was cured of her Ague, the next day she fell into a Fit of the Cholick and Stone, for which she took a Dose of the Pill, which gave her ease, and by another Dose the night following was quite freed. Thus you see divers Diseases (and those not trivial ones neither) to be cured by the same Medicine. This was performed by a Gentleman in that Town that buys those Medicines of me.

This Disease having its Inn in the thick Guts (particularly the Colon, from whence it hath its denomination) may be eased by Clysters, for which purpose the following is good.

℞ *of the Seeds of Coriander, Anniſe, Fennel, Carraway, each a quarter of an ounce, let them be all well bruiſed in a Mortar, then boil them in a pint of Poſſet-drink gently for a quarter of an hour in a Veſſel cloſe covered, then ſtrain it, and add thereto two ounces of Oil of Cammomile (and if you will, a little Canary, and let it be adminiſtred conveniently hot.* If you put to it ſix or ſeven drops of the Oil of Harts-horn it will be then ſtronger and better.

The

The Fume or Smoak of Tobacco is a present remedy for ease, being blown up into the Guts by a Pipe put into the Fundament. The forementioned Drink with Seeds is also good in this Disease. And forasmuch as the Chollick is many times wont to be accompanied with a grievous Symptomatical Vomiting, it is necessary that it should speedily be stopped, not only in regard of its own molestation, but also because it hinders the retention of any Medicine in the Stomach, to which end use the following mixture.

℞ *of Simple Mint Water three ounces, Aqua Mirabilis an ounce, Tincture of Cinnamon two drams, Laudanum Opiatum three grains, Syrup of Myrtles and Mint of each half an ounce, mix, and let it be taken often by a spoonful at a time.*

After the violence of pain is over, purge the Body gently with this following.

℞ *of fine Manna an ounce and a half, Cream of Tartar half a dram in powder, mix them, and let them be dissolved in a draught of warm Ale, or rather Posset-drink, and give it in the morning fasting.*

Timpanites: or, the Windy Dropſie.

THis Timpany ariſeth from a ſtercorous or dungy Ferment in the *Saccus*, or blind Gut, from Meats that are not perfectly freed from their ſtomachical ſharpneſs; and there being obſtructed, ferments & putrefies; from whence this fœtid aiery blaſt proceeds, (indeed the worſt of all ſorts) which is breathed forth to the *Peritoneum*, and ſo inflates the whole *Abdomen*.

That it is produced of ſuch a ſtinking Air, proceeding from ſome putrefied matter, I am very certain; but whether it takes its Riſe from the blind Gut, (as a worthy Author affirms) or from the *Meſenterium*, as I rather think, is controverted: and that this dungy matter might be ſucked up by the *Meſariack* Veins with the Chyle: but what I am not ſure of, I ſhall not ſpeak unto.

I never had one under my conſideration of this Diſtemper, ſince I had the know-

ledge of this powder; and therefore I cannot speak any thing by experience in this Disease: but undoubtedly since it doth unobstruct the Kidneys, and abstergo what is vitious in them, it must needs be good for this. And I perswade my self, whosoever shall try it in the beginning of this Disease, I question not but (with God's blessing) they will find a happy success.

This sort of Dropsie is easily distinguished from others; for in this the Belly only swells, and is hard, not yielding to the pressure of the Fingers, but being struck upon, sounds, after the manner of a Drum. The Cure consists in changing the putrefactive Ferment of the Chyle, whether it be in the Gut, or the Veins of the Meseneery it matters not; the which being done, the inflated *Abdomen* soon falls of its own accord, for that is but the effect of the Disease, the which necessarily ceaseth, when its propagator and nourisher is taken away. Purging is always pernicious in this Disease (I mean with direct Laxatives) and therefore not to be used: This following is very profitable.

℞ *of the Seeds of sweet Fennel, Annise, Carraway*

Carraway and *Coriander* each an ounce, *Juniper Berries* an ounce and a half, let them be all bruised well, and put into a Glass with half a dram of *Salt of Tartar* in powder, upon which pour a quart of the best Sherry Wine, stop it close, and let it stand two or three days, then begin to drink of it three times a day, viz. In the morning, half an hour after dinner, and at night, at each time a small Glass, it will be much better if you add to it a dram of the Volatile Salt of Amber in powder, which will dissolve. When that is drank out you may put to the Ingredients a pint of Wine more, with half a dram of Salt of Amber, and it will be good. The Oily Volatile Salt of *Sylvius* is excellent in this Disease, as also in the Scurvy, *Flatus Hypochondriacus* and others. But the Powder and Balsamick Pill are more certain and quick in the Cure than any other that I know of.

In the next place I shall speak of Gouts.

Arthritick, or Gouty Diſeaſe.

THey take their names from the places they frequent, *viz.* Hands, Feet, Knee, or Hip, or Recurrent, and then it is called by the vulgar, the Running Gout: the Gout differeth from other Diſeaſes, for its Idæa or Character conſiſteth in the vital ſpirit, and is transferred through the Seed, (which makes it Hereditary) where it maketh a fermental ſharpneſs, which when it is exorbitant, is ſent forth into the extreme Parts, and there meeting that Callous or † ſeedy Glue, which is conjoyned between the Ligaments and the Bones it doth affect it with its fermental ſharpneſs, and is the cauſe of that great dolor or pain, and inflammation.

Arthriticus, Chyragra, Podagra, Gonagra, Siatica.

† *Synovia.*

It is not from humours, excrements, or blood, but a morbifick Idæa ſeminally implanted in the vital ſpirit, and that is the reaſon it is ſo hard to cure; for there is

not

not any *Arcanum* extant will reach it.

Yet I believe there hath been a † Remedy found for it, and hope there will be again, when it will be more divulged.

† Horizontal Gold of *Paracelsus.*

To take off a Toe or Foot doth not cure the Gout; for this pain that is exasperated, is but the fruit or product of it, for it is virtually contained in the Seed implanted by the vital spirit.

I dare not promise this *Arcanum*, or secret of mine to effect this Cure: yet in extremity of pain I may boldly tell you, there is not any thing will give you ease sooner; and for any thing I know, it may cure it, for it will strongly repel from the place.

The *Sciatica* and Knee-Gout I never yet failed to cure, with a water I make to embrocate, or wash the part withal, though I have had some that one Leg was a great deal shorter than the other, so that they went with Crutches, having an *Atrophia*, or Consumption in that Leg and Thigh.

There is another Disease, much like, which is the *Rhumatismus*, or Running Gout, but this possesseth the musculous part as well as the Joynts, and exulcera-

teth or breaketh out, wherefore some have thought it so be that Disease they call † the King's Evil: I have seen several that have laboured with it in this Country; and without they have a Cure for it in the beginning, it brings them into a Consumption, yet I have cured one that had it twelve or fourteen years.

† *Scrophula.*

Place.

The *Place* that this Disease doth commonly possess, are the Legs, Thighs and Hip-bones; sometimes the lower Region of the Belly, and then it is very dangerous; for it is of a very sharp and malign nature, and fouls a Bone presently, if not prevented.

Cause.

From some excrementitious matter that the Mesaraick Veins have attracted, of a fætid savour, not fit to be transferred with the Blood, therefore the Liver dischargeth it into the emulgent Veins, to be carried to the Reins, and so to be evacuated through the Bladder; but the *Archeus*,

or vital ſpirit of the Reins, raiſed up with indignation againſt ſuch a ſordid matter, paſſing through them, forceth it to the Legs and Thighs, (as in an *Anaſarca*) and ſeating it ſelf, by its vitious quality corrupteth the place.

Cure.

If this Powder be given before it hath too much defiled the place, either by fouling the Bone, or becoming exulcerate, it bringeth it away by the Root, if not at once taking, in twice or thrice be ſure; but if it hath had too firm a footing, then it requires the aſſiſtance of ſome other things.

This Diſeaſe being ſo intimately joyned to the very *Archeus* it ſelf, hath its Inn in the moſt private Receſſes, or innermoſt Chambers of Life, into which admittance is denyed to all common Remedies, and allowed to none but the moſt powerful *Arcanums*, which none but the Adepeiſts have known. Therefore ſince I know not what internal Remedy to direct you (that may be had in all places) that hath power to obliterate the Character of this

Enemy out of the ſpirit of life, I ſhall be content to ſet down an outward application, the which (reſpecting the effect only) doth frequently give eaſe to the pained part.

℞ *Common Oil of Roſes two ounces, Oil of Guaicum and Britks of each one ounce, mix them, and put them into a clean Pipkin, and ſet them over the fire, into which cut in thin ſlices four ounces of Caſtile Soap, ſtir it well, till it all diſſolve in the Oils, then have in readineſs half an ounce of Opium diſſolved in ſpirit of Sal Armoniack, which add to the other, taking it preſently from the fire, and keep it ſtirring till it be cold.*

Which uſe as an Ointment; but if you would have it for a Plaiſter, you may add ſo much Virgins Wax when it is hot, as will give it a ſufficient conſiſtency.

The bathing or fomenting the pained part with hot Urine wherein Caſtile Soap is diſſolved doth often give eaſe; that Urine is beſt that is kept till it putrefieth and ſtinketh.

But the *Arcanum* and Pill doth certainly reſolve and expel the occaſional matter, although I do not know them to be able to cure this Diſeaſe radically, but ſome I have

have cured therewith, having it in the beginning.

In the Month of *December* 1676, a Gentleman desired my assistance, who was sorely afflicted with the Gout, great pain and tumor in both Knees, insomuch that he could not stir from his Bed to the fire side without Crutches for some weeks before, during which time he had been under the dispensation of a Physician, but in no part thereof ever found any comfort, except in his promises: but he being dismissed, I first gave him a dose of the *Arcanum*, or Powder, and at night after a dose of the Balsamick Pill, after which he could go cross the Room without his Crutches: I continued the use of the Pill five or six times, and repeated the *Arcanum* once, and he was freed both from the pain and tumour, notwithstanding the extremity of the Weather, being a severe Frost and Snow. But about ten days after he having urgent business abroad, the Weather then breaking, being wet, yet cold, got a Relapse, the Disease then returning with great pain and tumour in one foot, by the repetition of the *Arcanum* once, and the Pill three or four times was perfectly restored, and hath so remained to

this

this day, without any other Remedy, except two Doſes of the *Arcanum*, which he took the Spring following to prevent a return.

Pluritis: or, Pluriſie.

THis Diſeaſe is accompanied with a Fever, it derives its name from the place where it is ſeated, which is the inner skin of the Ribs, which we call *Pleura*.

The matter hath been generally received to be blood; but it is very doubtful unto me.

There are two reaſons from whence ſome have concluded it is blood.

Firſt, By derivation, in opening a Vein on the ſame ſide, which hath immediately brought eaſe; I have done it ſeveral times.

Secondly, that intention not being timely performed, then an *Empyema*, or Impoſthume ariſeth, through the blood there ſuppurated.

But

But on the contrary:

1. If it be from the pecculancy of the Blood that hath made an Eruption in the Veins, and extend the *Pleura*, whether this Blood doth re-enter the Veins, and is evacuated by Phleboromy? which is contrary to that principle, *What once Nature hath cast forth, never more is received into favour.*

2. If not out of the Veins, how comes an *Empyema*, or Impoſthume, which is never cauſed in the Veins?

3. How comes this *Sanies*, or bloody matter, which is often ſeen in a Pluriſie, though not yet come to an *Empyema?*

4. If it be blood, how comes it to be cured by a Diaphoretick, or Medicine cauſing Sweat, which hath been often done?

To treat accurately upon this Diſeaſe, would make a bigger Tract than I intend this.

In a word:

I have cured this Diſeaſe both ways.

There is an aiery *Blas* contained in the Blood, which doth ſtir up and actuate it, and makes it more fluid, and ſo likewiſe there is incorporated with the Blood a *Serum*, or watery matter, to contemper its Ebullition and Inflammation. But

But when there is a redundancy, or too much of it, or elſe when it may be too ſharp or ſalt, then this aiery ſpirit conveys it to the *Pleura*, to be evacuated by tranſpiration thorow it, whereby thoſe Veins are ſo repleted with this Water, that it extorts and dilates the *Pleura*, which cauſeth the pain in the place; and unleſs it be repelled by bleeding, or diſſipated by a ſweat; it maketh an eruption of the Veins, and the Blood iſſuing forth with it, ſoon ſuppurates, which makes an Impoſthume, or *Empyema*; and although an eruption by thoſe means may be prevented, yet there may be ſome of that aqueous matter tranſpired through the *Pleura*, which may be tinctured with a ſanguine complexion, and cauſe that colour which is ſeen in expectoration; ſo that I conceive, the eſſence of this Malady is not blood, with ſubmiſſion to ſounder Judgments.

Now you may ask me, which of thoſe two ways I think the ſureſt: for *Hippocrates* ſaith, a Pluriſie not perfectly cured before the fourth day, the party becometh conſumptive.

Anſw. I judge the morbifick matter to be evacuated by tranſpiration through the

Cutis,

Cutis, or Skin, to be the directeſt Courſe.

REASONS.

1. For ſo there is nothing exhauſted but the matter offending.

2. Thoſe that are cured by Phlebotomy, or Blood-letting, are more liable to that Diſtemper again.

3. The Blood is not ſo depurated from this offenſive matter, as by a powerful Sweat.

4. The party affected may be in that condition, that letting Blood may prove prejudicial; as women with child, young women obſtructed, *&c.*

I am not averſe to Blood-letting; but I had rather make uſe of my Balſamical Pill; which effects it ſingularly, and not hurtful in any condition.

Now I am ſpeaking of letting out blood, I ſhall give my judgment in that great queſtion, (which hath been, and is to this day controverted amongſt our great Doctors) whether it be proper in Fevers.

Hollerius, *Forreſtus*, *Sennertus*, *Galen*, *Avicen*, with the reſt of the Schoolmen, preſs it of a neceſſity to be done in the beginning.

Paracelſus,

Paracelsus, *Helmont*, with the rest of the Quicksilver Wits, condemn it, as not convenient at any time.

Betwixt *Scylla* and *Charybdis* there is a safe Channel, but he must be an experienced Mariner that can sail through.

As Practice is the best part of Physick, so observation is the surest.

Errors being sometimes admitted, do instruct judicious erring persons, as good Remedies do confirm good Operators.

From my observation I shall speak something to those two extremes.

If I could think the School definition of a Fever true, that it is heat besides nature, being kindled in the heart first, and throughout the whole Body, I should think nothing could more clearly indicate Phlebotomy; but I hold the contrary, and no necessity for it in the beginning but rather prejudicial.

I have been an observer in this Intention about twenty two years, and have had many hundreds under my consideration at once, and almost some of all Diseases; and those in Fevers, some have been let Blood, and others not; and for the most part, those that were not let blood, were well before those that were.

In

In any contagious peſtilential malignant Fever, to let blood is very deſtructive, as experience well teacheth.

Detracto ſanguine licet impare, impar multo, ſuccedit. Fernel.

In a continual Fever, as *Synochus*, or burning, &c. it prolongs their ſickneſs, and commonly ſtrikes them into an intermitting Ague, or ſome other Diſeaſe.

In a Fever intermitting, or determinated into Paroxyſms, or Fits, it ſtrongly confirms them.

In a word, to let blood in any Fever in the beginning, I have found to do much hurt ſeveral times, good hardly at any time: ſo that I am inforced to ſhew my diſlike of letting blood in the beginning of this Diſeaſe. Neither do I conſent with great *Helmont*, the Calciner of Phyſick, and laudable *Paracelſus*, that Blood-letting doth exhauſt the ſpirit of life, becauſe the life is ſeated in the blood; nor that it may be convenient at any time; but I have reaſon to believe the contrary.

'Tis true, Letting-blood doth never cure a Diſeaſe properly, but it doth mightily refreſh and cheriſh a weak nature that hath almoſt ſpent her ſelf, through freeing her from her mortal Enemy,

As we see often after a tedious sickness, nature her self stirs it up as a *Crisis*, and then to take a little blood from her, doth much revive and strengthen her.

Quo natura vergit ad locum conferentem to ducere oportet.

I have cured a man that had a Quartan Ague above a year and four months, only by once letting blood, who never had a Fit after.

The drawing blood was but the occasion, nature was the efficient cause; for she was much more elevated and strengthened by it, whereby she expunged the morbifick Reliques with a greater facility.

I have cured a man that had laboured with an *Atrophia* or Consumption for a long time (wholly become a meer Skeleton) only by letting blood three times, about six ounces at a time, in the space of ten days, without the use of any other means, he became perfectly well to the admiration of all his Neighbours.

I have several times since experienced it in an Hectick Fever; and although this, nor any thing else that I know of will cure it, yet they have been more refreshed by it, than by all the things took; and whosoever practiseth it, will find it so.

I could

I could instance in several more, but let this suffice to evidence the truth (though a Paradox) that Phlebotomy is very disgustful to nature in the beginning of a Disease, but very grateful in the latter end.

The Pleurisie is cured by Diaphoreticks and Diureticks, being mixed with such things as have power to concentrate acidity, as this following mixture.

℞ *of the Syrup of Marsh-mallows an ounce, Syrup of Corn-Poppies an ounce and an half, Crabs-eyes prepared and Mineral Bezoar of each a dram, mix them, and make a Lanctus, of which let the Patient lick very often till he come to sweat.*

Or if he had rather have it in a liquid form, add to this Mixture Triacle and Carduus-Water of each two ounces, shake them well in a Glass, and take it by spoonfuls till sweat proceed. For an outward application this following is excellent.

℞ *of the compound ointment of Marsh-mallows an ounce, oil of sweet Almonds and Roses of each a quarter of an ounce, oil of white Lillies, Poppies, and Henbane strained each a dram and a half, Chymical Oil of Cammomile, Cummin-Seeds and Bricks of each a scruple, Camphire half a dram, mix them, and make a*

Liniment. With which anoint the pained ſide as hot as it may be ſuffered.

It would grieve any pitiful heart to ſee how many perſons lives in this Diſeaſe, as well as ſome others, expire with their Blood, ſome being blooded five or ſix times over, and yet receiving no eaſe while they live, as I have divers times known. About three or four years ſince I was ſent for to a Gentlewoman, lying under this Diſeaſe, ſhe had been let blood three times, but yet had no eaſe, and was plyed with Lohochs and Linctus's, and ſuch like broken Reeds; and while I was in her Chamber the Apothecary came in with a Commiſſion to draw more blood, if he found her not eaſed. She was Patient to one of the oldeſt Doctors in *London*, upon which, and the conſideration of her weakneſs, I wholly declined to meddle with her, not without much reluctancy and regret of mind ſince, for my timerosity: becauſe I then thought I might have ſaved life by the Balſamick Pill; and on the other hand, was confident, that ſhe would be certainly loſt by that uſage ſhe had, which accordingly came to paſs the next day, at the fifth or ſixth bloodi Bout, dying under the Lancet. But

neve

never failed to cure any Pleuriſie with the Pill, by repeating it, if need be, in ten or twelve hours; I have ſometimes wholly removed the pain in two hours time, although they have been twice let blood before without eaſe, although I do not deny but blood-letting may ſometimes cure it without injury in ſuch as are luſty and ſtrong, or thoſe that have a *Plethora* of Blood. But for a common eaſie Remedy, there is none exceeds the infuſion of Horſe-dung in Ale, for it is rich in Volatile Salt, whereby it hath power to ſlay any acidity in the blood, as alſo to tranſpire any other peccant matter.

Ictoritia: or Yellow Jaundice.

THe Schools have told us, That this Diſeaſe proceedeth from an obſtruction of the Gaul-Bladder, whereby Choler is diffuſed through the whole Body.

Helmont judgeth it to be a poyſonous Ferment beſides nature, which ſo badly affecteth

fecteth the *Pylorus*, or lower Mouth of the Stomach, that the digestive and distributive faculty is alienated, and the Seat of this poison to be either in the *Duodenum* or *Ileon*. And he proves it to be poisonous from the instance of one that was bit by a Serpent, who presently turned yellow.

But my Judgment doth not sute with either; *Helmont* is very near it, only I think it not to be of so poysonous a nature as he takes it to be.

This Distemper is often the sequel of some antecedent sickness, and therefore is not any primary Disease, but rather the effect or relique of some foregoing one.

If you look back into that Disease of Children, there I tell you how the peccant matter comes to be tinctured with Choler; some of this matter which was morbifical in some precedent Disease, did adhere unto the *Duodenum* or *Pylorus*, which tinctures the Chyle, and so the body becomes yellow, and a bitterness perceived in the mouth, I say, it is from the morbifick matter of some precedent Disease, that this Balsome of the Gaul hath coloured and seasoned with its bitterness, to prevent its putrefaction, and adhering to the *Pylorus* or *Duodenum*, stains and imbitters

the

the Chyle, which is transferred through the whole Body, whereby the ſuperficial parts are diſcoloured.

As to the biting of the Serpent, this yellowneſs is not eſſential from the poyſon of the Serpent, but from this Balſom that is ſent thither to antidote it, and ſo the Body becomes yellow: as I have inſtanced in a little Wormwood and Saffron.

CURE.

I have often cured it with a little Turmerick roaſted in an Apple with a little Saffron.

Likewiſe the middle Rind of a Barbary Tree, ſteeped in a little White-Wine, and a little Saffron, Flowers of Marygold, Rhubarb. *&c.* The yellowneſs of thoſe means ſhew their ordination to be for the ſcouring of this Relique; for Signatures bewray the internal *Craſis*, or temperature of a thing; but the *Craſis* it ſelf doth not diſcover the thing. *Vide Helmont.*

Things of this nature have happily cured ſeveral; but if thoſe ſhould chance to fail, my Powder doth it preſently.

Calculus Vesicæ: or the Stone in the Bladder.

THe Stone in the Bladder (that Monster in nature) which well may be reckoned with those Diseases, that are the shame of Physicians. The cause and manner of its generation hath not rightly been understood by the Ancients: and our Modern Physicians having made no latter search into it, there is yet no Remedy found out for the Cure, but the poor miserable creature is left to the tyranny of this Monster, or delivered up unto the torturous way of cutting, which is such a Remedy as was never instituted by God or nature.

All men are liable to this Disease, though some more than others; but especially Children.

You may observe, that in most Mens water there is this stonyfying matter, though it may not be discerned when it is hot and new; but after it hath stood some while exposed to the cold, it is separated from

from the Urine, and remains in the bottom of the Pot, or cleaves unto its sides.

CAUSE.

Men of ripe years are not so inclinable unto it as Children, because they have a better digestiou, and have not so much of that crude matter out of which it is made.

Old men are not incident unto it, though their Digestion be weak, because they want quantity of the matter; but when the Ferment of the Bladder is weak in them, they are liable to the Strangury, which I shall speak a word unto presently.

But Children are most inclinable unto it, because they have weak Digestions, which breedeth abundance of Crudities, the Mother of this Disease.

It is more from the weakness of the Ferment of the Bladder where it is produced, than from the matter producing; neither is this matter coagulated and hardened as Clay is by the heat of the Sun; but condensed as Ice is, by the frigidity of the Air. And what inordinate heat is per-

ceived, it is only accidental; as by that example before of a Thorn in the hand.

I could produce several instances to illustrate this truth; but I shall omit them at present.

The intention curative will shew it, according to that Maxim; the truest Indication is from the benefit or hurt of things formerly used: and that hot and warm things do mitigate and correct the pain, and cold things do exasperate it.

PROGNOST.

If it hath been of a long growth, and confirmed, I am sorry to tell you, I know not what will dissolve it. Such a Remedy hath been, if we will credit *Paracelsus*, which I believe to be true; and I hope God will discover it to some of us, for the comfort of those miserable creatures which are affected with it, and keep them from that torturing course of cutting, which very often proves a Remedy worse than the Disease.

But when it is in doing, and of no long continuance, it may easily be prevented and reduced.

CURE.

CURE.

Now the Cure consists principally in those three things, *viz.* Evacuation, Alteration and Corroboration.

1. In evacuating the matter contained.

2. In altering the Ferment of the Bladder, if it be vicious, or

3. In corroborating of it, if it be weak, which is commonly the cause.

And you can hardly evacuate the matter, before you corroborate the parts,; which is done by this course.

Victûs Ratio,

Let most of his Liquor that he drinks be Sack; let most of his Meat be roasted well, whereof let him eat but little at a time, though he eat the oftener; let his Bread be Bisket, or the Crust of Bread well baked; let him eat Salt with his Meat; Salt Beef boiled is good for him, if he loves it, and doth well digest with him.

Let him avoid Milk, Cheese, let little Butter serve him, and fruits: an Apple

he

he may eat if he desires it, Raisins of the Sun he may freely eat.

You must foment or bath the Region of his Bladder often with Decoctions of some comfortable herb boiled in Sack, and some good Ointment to embrocate it afterward, and so bound up warm.

After ten or twelve days that you have kept the Child in this order, you may give him a Dose of my Powder, which will bring forth the matter contained.

I shall direct any one further that shall desire it.

But above all things, let him avoid all old womens Medicines to void or break the Stone; for I verily believe that hath made many a Stone where there would be none; for if the Bladder be any way defective, whereby he doth not make water freely, they conclude presently the Stone; and then take such a thing, says one, and such a thing, says another; and so keep giving till it come to a Stone indeed; for all those things they give to force the Stone away, or break it, are inimical to the Bladder, and the more debilitates the Ferment, which is the efficient cause in generating the Stone.

I dare affirm it possible to generate a

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Stone in any Body, though never so free from it, only by those things they commonly give to cure it.

I have been somewhat larger in this than I intended,

I shall only name two or three Diseases more, and conclude; for I intend it only for a small thing to carry in a man's hand for a *Memorandum*. *Enchyridion.*

So potent an Enemy is this Disease of the Stone to mankind, that it is very seldom vanquished or cured, except sometimes by the affrightful way of cutting, under which many also die, and some others which recover, lose the use and office of the Bladder for ever; some there are again who generate the Stone afresh, after cutting, as *Helmont* notes, a young man who was twice cut, but the Stone growing again, the third time he died under the Knife. For indeed the cutting takes not away the power of making, although it may free a man from the matter made. Many Remedies have been invented to dissolve the Stone; but experience hath found them but feeble helpers. First, those which have promised help by being injected

injected into the Bladder by a Syringe, as juice of Citrons, Spirit of Salt and others, becauſe they have been obſerved to diſſolve a Stone in a Glaſs, taken from a humane Body; but alas their promiſes are vain, for a ſmall quantity being caſt into the Bladder immediately ſtirs up an intollerable Strangury, as being wholly foreign to the ferment of the part: Again, the powers of all common Remedies taken at the mouth are altered, tranſmuted, and periſh before they get to the Bladder, for they muſt firſt paſs three digeſtions, ſo that little more than their excrements can arrive at the Bladder; for acid or ſharp things, from whence ſo much hath been hoped, as ſoon as they are paſt the Stomach, loſe their acidity, and are converted into a ſaline nature, whereby the ſharpneſs is either wholly tranſmuted, or at leaſt ſo ſealed up, that it is devoid of an acid act before it gets to the Bladder. 'Tis true there are ſome things (as *Turpentine*, *Aſparagus*, *Raddiſhes*, &c.) which have their odours ſo faſt tied to the middle life of their Concretes, that they are not wholly overcome by the Ferment of the Stomach, but retain them even to the expelling of the Urine, but thoſe are too

feeble

eeble resolvers; and besides persevere not long in that estate, but quickly submit to any dungy Ferment of putrefaction. Therefore a true Resolver of the Stone ought to have the following powers and properties, *viz.*

1. It must have a sufficient power to dissolve the Stone, being put with it into a Glass in a heat not exceeding the heat of our Bodies; and that not after the manner of Corrosives, which make a forcible dissolution with an ebullition and noise, but by the action are much weakened in their own force: but a true solvent acteth without noise or ebullition, dissolving the Stone insensibly, as warm water dissolveth Ice, neither is its own power infringed, or depauperated by the action.

2. The Solvent of the Stone ought to be so homogenious and singular, that it submit not to any digestions or fermental powers through which it passeth in its way to the Bladder, that coming thither in its own integrity and might, it may work upon the Stone as oft as it passeth by it.

3. It ought to be so amicable and agreeable to the Bladder, that being cast into it with a Syringe, it may not be painful thereto after the manner of sharp injections.

Such

Such a Remedy I have a near prospect of, but no more of that in this place: but I have a Medicine that will give ease in the most racking pains of the Stone, within the space of an hour.

Atrophia or Marasmus: or, a Consumption without a Cough.

A Consumption without a Cough proceeds from the loss of the Ferment of some principal part, whereby it decayeth and withereth, and some other part doth too much abound and increase: I shall speak a word of this in the Rickets of Children.

Febris

Febris Hectica: or, a Conſumption with a Cough.

A Conſumption with a Cough of the Lungs, is from the decaying and putrefying of them, either in part, or in the whole, nature ſending a more than ordinary proportion of nouriſhment to that part, which by that putrefactive Ferment is converted into Excrement, and is expectorated, or coughed up.

This Diſeaſe hath been ſeldom cured, if it hath been long on the party, whereby his Body ismuch emaciated and conſumed,

Paracelſus had a Remedy for it: but I think it was buried with him: others have cured it likewiſe, after a great loſs of their Subſtance.

Riverius cent. 4. of obſerv. by the fumy *Troch Auripigm.*

Whilſt it is in *fieri*, or in the beginning, I am very confident this *Arcanum*, or Powder of mine will cure it.

This

This Diſeaſe is uſually the conſequent of a Surfeit or Fever, or elſe it is Hereditary, being tranſmitted by the Parents to their poſterity, which admits of no cure, that I know of by Medicine: the former may be cured, if good Medicines be adminiſtred in time, that is before the Stomach and Lungs be too much vitiated, and the Lungs exulcerated. But it is in vain attempted by the uſual Methods of Sugared Milk, nouriſhing Broths, Jellies, Lohochs, Electuaries, pectoral Syrups, and Apozems, *&c.* for they all add to the heap of Excrements, Milk and Broth of Fleſh being ſubject to putrefie ſpeedily by the very heat of the Stomach, not meeting with the digeſtive Ferment thereof (which is almoſt loſt) ſubmit to a vitious Fermentation, and ſo form a vile and degenerate Chyle, which is in no wiſe fit for the nouriſhment of the Body, whence all the parts languiſh and waſte; the which alſo enrageth the *Archeus*, from whence that burning in all the ſolid parts proceeds, the which is evidently proved by being increaſed, always an hour or two after eating. Then as for Electuaries, Lohochs, Powders, *&c.* Some of them are deſigned to relieve the Lungs, by ſliding down the

the Wind-Pipe insensibly, and so going immediately to the part affected, but others are appointed to go about, till by the Laws of Circulation they may at length come with their assistance to the Lungs, but both to no purpose: as for the first nature derideth the offer, in as much as she plainly sheweth an abhorrency but of the least crum or drop that through any inadvertency passeth the Larynx, and gets into the Wind-pipe, and will not be at rest till by coughing it be driven back again: therefore who sees not that if those licking Medicines should go that way their appointers would have them, that instead of curing or easing a Cough, how mightily they would increase it.

As for the latter, they are forced to submit to the fate of the Food, only they prove more troublesome to the Body, because more crude. But the cure of this Disease ought to be instituted after another manner, *viz.* by cleansing away of filth, and altering the putrefactive Ferment of the Lungs, the first makes room for an equal distribution of the nourishable juices: and the second restrains the exorbitant Governour of the Lungs from converting their proper nutriment into purulent

rulent excrements. But when I ſpeak of cleanſing away of Filth, I do not mean either by direct purges, or by thoſe things called Expectoraters: for the firſt are indeed poyſons, and reſolve the good juices themſelves, and expel them with the Excrements, and the latter promote corruption faſter than they cauſe ſpitting. But true cleanſers reſolve all filth in the Stomach, Guts and Veins, and in their paſſage carry them to the common Emunctories of nature, as thoſe of the firſt paſſage to be expelled by ſtool, and they of the Veins by Urine. To which purpoſe you may take *Tartarum Vitriolatum* every morning for three or four days together, from ten to twenty grains in a little warm Broth, increaſing the doſe every morning, or inſtead thereof for thoſe who affect not ſharp things, you may give half a dram or two ſcruples of the *Cream of Tartar* diſſolved in hot Broth: after which give *Salt of Harts-horn and Amber*, of each eight, nine, or ten grains twice a day in Broth, or Sherry Wine, continue it for ſome time, theſe will cleanſe away Filth and Excrements, as Soap cleanſeth Cloth and likewiſe reſiſt putrefaction; but with the farther pacifying the *Archeus* of the

Lun

Lungs, those who have *Mineral Sulphur* well prepared, or *Opium* divested of its Narcotick or Stupefactive Power (which sleepifying force is not its virtue, but its vice) such I say may be able to cure this Disease safely and pleasantly. But seeing those Remedies are known but to few, therefore after (the forementioned Salt) I advise the *Balsam of Sulphur of Antimony, or good Balsom of common Sulphur*, to be taken twice or thrice a day to six or seven drops, or more at a time mixed with a little white Sugar, and taken upon the point of a Knife. But the *Arcanum* and Balsamick Pill do not miss the cure, if nature be not too far spent.

The Rickets.

THe Rickets is a Disease amongst Children, that hath been but of late years: but ingenious *Coke* tells us, it hath been known among the Ancients, who have excellently treated of them: so likewise

wise have the Learned Doctors *Glysson* and *Bates*, and Mr. *Culpepper*. They differ but little, and conclude, that it is mostly from an obstruction either in the Liver or Spleen.

I rather think it to be from a debilitation, or viciousness of their Ferment, and so there is no assimilation, whereby the part becomes atrophied, or decayed, and some other part increased: for the Consumption of one part is the growing, or greatning of another part: as I have often observed.

An *Atrophia*, or Consumption, and this, are Cousin-Germans, there is little difference between them. Children do abound more with a crude phlegmatick matter, which makes the Head bigger, and the Joynts knotty, *&c.*

PROGNOST.

If they have continued long, they are not to be cured, but if taken in the beginning, my *Arcanum*, or Powder doth cure it presently, and two or three of my Balsamical Pills to be taken after, to rectifie the Ferment; for the *Arcanum* opens the Obstructions, and sweeps off all the peccant matter.

If

If the Childs Head begin to grow big, let it blood in both ears. I have known it very effectual, and sometimes it hath made a perfect Cure, without the help of any other thing.

Take of the Bark of Ash and Tamarisk each three drams, to which add a scruple of Salt of Tartar, put them into a Glass Bottle, with a quart of good Beer, let it stand twenty four hours, and afterwards let the Child drink it for common drink.

When it is out, you may put to the Bark another quart of Beer, and it will be good. If you will make it pleasanter, you may add to it two or three ounces of *Syrup of Harts-tongue.* Continue the use for some considerable time. *Ens Veneris* is also excellent, being given twice a day to three or four grains, or more, in warm Broch.

Apoplexy, Paraliſis, Catalepſie, Epilepſie, Vertigo, &c.

THere are ſeveral Diſeaſes that have been thought to have their Riſe immediately from the Brain, as Apoplexy, Epilepſie, or Falling Sickneſs, Catalepſie, or the ſleepy Diſeaſe, Palſie, Giddineſs of the Head, *&c.* but it is not my judgment that the Brain is primarily affected in any of them.

Apoplexy.

An Apoplexy proceeds from a vapour of ſome poiſonous matter that hath for ſome time lain either in the *Pylorus*, or about the *Diaphragma*, or Midriff, or *Hypochondria*, fermenting and corrupting.

Vertig

Vertigo.

It is not of ſo poiſonous and malignant a nature as the Apoplexy is; it is ſomewhat narcotical, or ſtupefactive, as Tobacco is to them that cannot well take it. It is the Forerunner of an Apoplexy.

PALSIE.

AS Giddineſs is the Forerunner to an Apoplexy; ſo a Palſie is the Subſequent, or Follower.

CAUSE.

It is cauſed by the horrour or great fear (in the vital and animal ſpirit of the Brain) by thoſe terrible aſſaults that are given them by that dreadful Enemy the Apoplexy. As we may ſee ſometimes many perſons do tremble and ſhake for fear.

I know ſome Palſies have been occaſion-

ed by hurts and colds in some great Joynts as Shoulder and Hips, and in progress of time that whole side hath become paralytick. How vain hath been the received opinion of the Schools, about Palsies, that they should proceed from Obstructions in the Head, or Conjugation, *&c.*

A Lethargy doth proceed from a more mild poison than the Apoplexy; as from *Opium*. *Epilepsie*, or Falling Sickness, I have spoken of before.

They all affect the Brain by consent of the parts where the peccant matter lies.

CURE.

All these (besides the Palsie) are cured by my *Arcanum universale*, if ever they be cured at all; which is to be hastened, for if not remedied in the beginning, hardly find any cure.

The Palsie is an accident, or product, or the effect, and this may remain, though the cause be removed, it is rather *Intemperies* than *Morbus*; an affrighted Distemper in the Spirits, than a Disease; and the Cure may be performed by my Balsamical Pills, which do refocillate, comfort, and cherish

cheriſh the ſpirit, as alſo by Sált of Pearls, or Corral, or my *Aurum vitæ*, either of them taken alone, with a little ſharp Wine drank after doth excellently.

From a weakneſs and decaying, of the ſpirits, this may be occaſioned, as well as by terrour in them: therefore this is one of the Diſeaſes of old age. And to go about to cure it in old perſons, if it hath continued any time, is to ſwim againſt the ſtream, and write in the Sand.

My ſpirit ſhall be diminiſhed, and my days ſhall be ſhortened.

In the Apoplexy, the Ointment for the Head and Neck deſcribed in the Cure of the Falling Sickneſs is good; as alſo the following mixture, the mouth being firſt opened by art.

℞ *Aqua Langii, Water of Sage and Lavender of each an ounce, Tincture of Caſtor half a dram, Spirit of Sal Armoniack a ſcruple, Oil of Amber nine or ten drops, Syrup of Stœchas an ounce, mix them, and give a ſpoonful very often.*

The *Palſie, Vertigo, Catalepſie*, &c. are all of the eſſence of an Apoplexy, and differ only in degree, therefore they are to be

be cured with the like Medicines. In the Palſie, Lethargy, and Swimming, or Giddineſs of the Head, thoſe following Pills are effectual.

℞ *of Pill. Aloephangina a ſcruple, Roſin of Jallap ſix grains, Salt of Amber as much, Oil of Marjoram two drops, mix them, and make four Pills to be taken in the morning early, and repeated once in three or four days.*

In the Palſie ſweat betwixt purgings with ſpirit of *Sal Armoniack* given in Sack. You may alſo uſe the Ointment above mentioned to the Back-bone and paralytical parts.

In *October* 1667, a certain Man-ſervant to one of the Arts-Maſters of *Bridewel, London*, was ſuddenly ſtricken with a Diſeaſe in the Evening, as he was at Supper, he fell from his ſeat ſenſleſs and ſpeechleſs, his eyes were ſtaring open, as in a Cataleptic or Congelation, but totally deprived both of ſence and motion, as in an Apoplexy. When I firſt ſaw him he had remained in this condition about a week, during which time means had been uſed to help him, but proved altogether ineffectual, ſo that he was given over for dead. Notwithſtanding which, I obſerved that he yet retained a good degree of heat,

heat, as alſo an indifferent Pulſe, the which with ſome other conſiderations made me to believe he might ſtill recover, the which I told his Maſter and Miſtreſs, when they demanded what I thought of his condition, who then deſired I would take him into my care, which I did. The firſt thing I gave him was a Doſe of the Powder, which wrought very well upwards and downwards, towards the end of which he began to ſpeak ſome odd words, and came to be ſomewhat ſenſible; the next day I repeated the Powder which wrought again as before, upon which he came to perfect ſenſation, and alſo to increaſe in ſpeech, and one ſide returned again to the exerciſe of all Functions, but the other remained paralytical and inſenſible from Head to Foot, not being able ſo much as to ſtir one Finger on that hand; but by the uſe of the Balſamick Pill, and repeating the Powder once or twice more (by the bleſſing of the Almighty) I reſtored him, and in a months time was again at work, uſing thoſe uſeleſs Fingers, without which he could have done nothing, being a Glover by Trade.

In the time that I had this perſon in cure, the Wife of another of the Arts-

maſters

masters in *Bridewel*, having lain in Childbed about a Fortnight, was also one Evening suddenly deprived of her speech, and taken somewhat Paralytical on one side, she sent to me about eleven or twelve of the clock that night; as soon as I came, I gave her four grains of the Powder, which wrought both upward and downwards, but most upward, the which being once or twice repeated, and the Balsamick Pill for some time taken at nights, she was also happily recovered. I could give divers other notable instances of Cures of this nature performed by these Medicines, (having had many fallen under my care) but these I think may suffice.

However, I will in this place add another strange Cure (which comes fresh in my mind) done with the Pill alone, by a Physician, who buys Medicines of me, and lives near *Highworth* in *Wiltshire*. At a certain time he being abroad about six miles from his dwelling, was much solicited by a Friend to go a little out of the way to look upon a poor man that had lain bedrid for three months, being grievously pained all over his Body, and not able to turn himself, but as he was helped; he had used Purgations, Phlebotomy, Fomentations,

mentations, Unctions, &c. but all to no purpose. The Physician having some of the Balsamick Pill about him, dissolved a full Dose in a Glass of Ale, and gave him, and so left him, within two or three days the poor man came that six miles on foot to give him thanks, and told him, that within two hours after he had taken the Pill, he was perfectly free from pain, and so remained, with the due use of all the parts, only weak; the Physician gave him another Dose home with him, which he took, and became very well, and had been so many months when the Physician told me of it.

Spasmus: or, Convulsion.

A Convulsion is caused by some malignant matter contained in the Guts, as is oftentimes seen after the taking of some Hellebore or *Stibium*, or any Medicine that hath a poysonous quality.

The

The Sting or biting of any venomous or poiſonous creature produceth Convulſion.

CAUSE.

That vital *Blas* or Spirit in the Muſcle being aſſaulted by ſome poyſonous quality, contracteth it, the better to defend it from that poyſon.

SPASMUS.

The Cramp is from a ſharp aiery *Blas*, that doth meet with a Nerve or Sinew.

The Worms in Children bringeth Convulſions in them many times.

That it is cauſed through fulneſs or emptineſs, and the primary place affected to be the Brain, I do not conſent unto, though it hath been received for a truth.

CURE.

If it be cauſed by ſome poyſonous matter that hath been received, or through the biting or ſtinging of ſome Snake, &c. my *Aurum vitæ* is admirable: but if it cometh by excrementitious matter contained

tained in the Body, as the matter of Worms, &c. the *Arcanum* or Powder eradicates it, or takes it away by the root. They are generated from corrupted Chyle, and they differ according to the place where they are made.

If in the Stomach little ſmall Worms.

In the Ilion long and ſlender like earth-worms.

In the Colon, little ſhort thick worms, much like the Bots in Horſes. This Powder doth not only take away Diſeaſes when they are on, but likewiſe prevent them, if it be given in health; for this violent Diſeaſe in Children, I verily think there is not a better remedy under the Heaven, if it be timely given; for it carries off all that may be the occaſion of the Diſeaſe or Worms, one Grain is ſufficient, and that's but ſix pence.

The laſt are the worſt, and ſometimes the longeſt in curing.

If theſe continue long, they encompaſs themſelves into a *Ciſtis* or Bladder, which they run out and into, as a Coney into her Burrough, whereby they defend themſelves from the injury of any thing that is ſent into the place to kill them.

For the two former the Powder cures them

them perfectly, not only in killing, or bringing away the worms there made, but in taking away the cauſe.

The laſt, if they have made this ſhelter, it is very hard to kill and deſtroy them.

I have known a young Gentlewoman that was troubled with them from ſeven years till ſhe was nineteen, and never could get remedy: they conſtantly came from her day and night, without any excrement, to her great grief and ſorrow, though the pain was not intolerable. Now becauſe I do deſire to be found ingenious to my Countrymen, I ſhall freely tell in what my two or three *Arcanums*, or ſecret Medicines will not avail them, and direct them unto that which will do it.

Many Phyſicians were befooled in this Diſeaſe of this Gentlewoman, ſhe took the advice of all within that Country where ſhe lived: many were the Clyſters that ſhe took of ſalt, ſharp, and bitter things, with the like ointment, and plaiſters to her Belly, *&c.* but all to little purpoſe; as well as abundance of Mercurial Preparations which ſhe took.

She was cured by this following.

The ſame Worm dried (which is the beſt

best thing to destroy them that is) and powdered and given in a Clyster with Milk anda little Honey.

But first let the Belly be well anointed and chafed with this Ointment.

Take some of the same Powder of the Worms, the Gaul of an Ox, a little Vinegar and Bay Salt, three or four Cloves of Garlick, the juice of Worwood, and the Powder of *Coloquintida*; if you have not the art to bring them into an Ointment with Honey, beat the Garlick, and mix them, and so rub the Region of the great Gut, and dip a Cloth in it, and lay to the Navel, do it warm.

You may have it at the Apothecaries.

In the Month of *December*, 1677, being extreme cold Weather, great Frost and Snow, a young Woman being with Child, and living near me, laboured under a very strange Convulsion, joined with a Palsie; for besides the Fits which were strange and long, she had continually night and day, in Bed, and out of Bed, incessant Convulsive Motions throughout her whole Body, for she had not the command of any part, neither could she ever sit or

lie ſtill, without drawing and writhing her Legs, Arms, and whole Body after a ſtrange exorbitant manner; ſometimes ſhe could ſpeak a little, and ſometimes nothing for many hours: but that which was moſt ſtrange was this, that when ſhe had ſome liberty of ſpeech, and would endeavour to relate her own apprehenſions of her evil, her Tongue would be all on a ſudden retracted, or drawn back into her Throat, that ſhe could never proceed, ſo that moſt people that ſaw her thought her to be bewitched, or under an evil Tongue, as they commonly phraſe it, but (by the mercy of Almighty God) I perfectly cured her with this Powder and Pill, in about ten days time; ſhe went out her time with Child, which Child and her ſelf have been ever ſince in good health. She had been almoſt as bad the year before, and was cured then by a Phyſician of *Hartford* who buys Medicines of me. Before every Fit ſhe could manifeſtly perceive her great diſturber to ariſe from about the Stomach and Midriff, and aſcend to her Head which is a plain demonſtration that the primary Seat of this Diſeaſe is not in the Head as is commonly believed, the which alſo is not a little confirmed by the

Childr

Children who are ſuddenly cut off by Convulſions, whoſe Bellies I have ſeen immediately after death to turn yellow, green, or black, and cold before the extreme parts, which plainly indicates the ſeat of this putrefactive deadly Ferment, to be the Stomach, or thin Guts.

Amongſt theſe Diſeaſes, I ſhall inſert a Diſaſter, (though out of its place) and give my judgment thereupon, *viz.*

Eruptio Venarum: or, the Breaking of a Vein.

THe Breaking of Veins in any place, are not without ſome danger. The place where the eruption is, ought principally to be known; for unleſs that be rightly underſtood, in vain doth any one think to do any good, as to a Cure.

The Schools have left it very obſcure to their Scholars, becauſe it was never underſtood by them; for indeed it doth

come meerly under the consideration of an experienced Chyrurgion: to lay a plaister to the Heel for a hurt in the Head, is like to do but little good.

Wherefore I shall give you some signs, that you may know the place, and some directions for its Cure.

If it be below the *Diaphragma*, or Midriff, this Blood is evacuated mostly by Urine. If in the Mesaraick Veins (which are annexed to the Guts) by Stool.

If from the upper Region of the *Thorax*, or Breast, it must come through a Thrust of some sharp Instrument that hath penetrated the *Pleura*, or inner skin of the Ribs; for without that there cannot be any Blood come into the Breast; for the Lungs or Heart, which are the two principal parts contained, cannot be injured by any Blows, Strains, Bruises. Or without this *Pleura* be pierced or broken: and besides, there are no Veins in them, they are nourished by Arteries; the Lungs by the *Arterialis*, which doth bestow many small Twigs into its Body, whereby they are nourished.

There hath been many great mistakes about this part in this Disaster; for a Vein having been broken in the Intercostal Muscles

Muſcles, or Muſcles of the Sides of Breaſt, Blood many times is evacuated at the Mouth; and likewiſe in the Head or Throat, Blood falling down upon the *Epyglottis*, or Lap that covers the Wind-Pipe, cauſeth a tickling, which doth ſtir up a Cough, with which this Blood is evacuated out of the Mouth, and thereby the Throat and Tonſils, and Glandules, or ſpungy places which do receive the humidity of the Brain, are inflamed. Alſo the Spittle may become more craſs or frothy; and being diſcoloured by the Blood falling there, many have preſently concluded it to have come from the Lungs.

Without it were a Vein in the Head, the party himſelf may very well tell where the eruption is; for he can as perfectly perceive it to flow, as if he ſaw it. But in the Head he cannot, for he only finds a diſtilling and tickling in his Throat, with ſome pain in his Head. If this diſtilling be from the *Dura*, or *Pia Mater*, it is very dangerous, if from ſome branch about the Throat, not ſo dangerous, without it be the Jugular, which pours out ſo violently, without any intermiſſion, that in few hours life will expire.

If it be in thoſe Panicles, *Dura*, or *Pia Mater*, which cover the Brain, the pain of his Head.

And especially that side where the hurt was, will increase, and likewise his Fever.

The Cure doth solely consist in opening the Skull, and that place where he feels his pain most, to stop and cleanse away the congealed Blood.

If it be in the Throat, in applying strong Defensitives round the Throat, and next repellers to the Head and Shoulders, opening a Vein in the Foot, and strong Ligatures or Boundages to his Thighs, a little above his Knees, with vulnary and specifical means.

If it should be in the containing parts of the breast, as in the Muscles, *&c.* letting blood, with discussive means to the place, giving him some proper thing to stir up a gentle sweat, cures him.

But if there should be a Laceration, or renting of the *Pleura*, with an Eruption of a Vein in the sides, (which is a thing hardly ever heard of) whereby the Blood doth fall into the concavity of the Breast, the Cure is thus:

Make incision upon, or as near the place as you can, where the Eruption is, then to tie the mouth of the Vessel is the practise of some, but I would rather restrain the

the Blood by ſome fit means, whereof my Powder for Wounds is admirable, uſed as in the Directions; and ſo it is for *Hæmorrhagia*, or bleeding at the Noſe, a Tent of Tow or Lint, and armed with the Powder, ſtays it preſently; or any where elſe, if it doth but touch the mouth of the Veſſel, immediately ſtops the blood. Remove it not preſently, but let it unite and heal the Veſſel firſt, which it will not be long in effecting.

But if there ſhould be any Blood fallen down upon the *Diaphragma*, or Midriff, which ſhould not be preſently evacuated, but there lies coagulating, (which is perceived by ſome weight in the place, and likewiſe a Fever to aſſault him, with conſtant increaſe;) In that caſe, if the Orifice where you cut to ſtop the Vein, may be ſo high, whereby you cannot make it depending enough for the evacuating this blood, there muſt be another Orifice made more lower for that purpoſe. But this operation doth belong to an experienced Chyrurgion.

Thoſe internal Wounds are very dangerous, and a great deal of circumſpection is to be had about them; and are not to be cured but by a skilful Chyrurgion,

that is well acquainted with thoſe operations, which are the higheſt practiſe in the Art.

Wherefore have a care you are not deceived with any old Wifes Stories of *Tom Thumb*, and *Jack* of *Newberry*, &c. to tell you of a Vein broken in the Lungs, or Heart, or Liver, *&c.* (*'tis juſt as they tell you about Diſeaſes*) 'tis a great abſurdity to ſpeak it; and ſhould an Artiſt ſpeak it, he would be laughed at by thoſe that underſtood the nature of ſuch things: for, the two Roots of Veins in the Liver, either of them hurt, death preſently enſues.

If it ſhould be asked, what Veins ſhould be broken in the Lungs and Heart, whether the *Vena Arterioſa*, or the *Arteria Venoſa?* There is not any Vein in the Lungs: only ſome ſmall Twigs of the *Arterialis*, or Artery, which are diſperſed through them, by which they are nouriſhed: and for what uſe are the Ribs, but to defend them from ſuch injuries? and it is impoſſible they ſhould be hurt by ſuch accidents.

And in caſe what they ſay were granted to be true, there is no other way under Heaven to ſave his life, but immediately to perform that operation of a *Paracentyſis*, which

which is, to make an orifice in the ſame ſide, whereof there is no more danger in performing, (by him that hath done it, and knows what belongs to it) then in opening a Vein in the Arm, though probably there may be ſome profeſſors of Art, that what they never ſaw, neither underſtand, they ſpeak againſt, and tell of danger in letting in Air, and letting out ſpirits, and a great many more nonſenſical Stories.

Pray be adviſed, that you take but little notice of it: for although they may be old practitioners, yet look on them but as young Artiſts.

Fluxes of Blood, without ſudden help will ſoon flux out life; and to expect a Cure from thoſe that know not a Remedy, nor the place where to apply it, ſeems very ſtrange to me.

And beſides, without it be well cured in the beginning, it will break out again upon certain times, which at laſt will kill him; whereof I have known many ſuch examples. Wherefore get the beſt advice you can from Chyrurgions. Without it be from the Head, (as I have before told you) the party can very well tell you himſelf where the hurt is; for he will not only perceive the Blood to flow, but he will

will find ſome pain there: if it be from the Head, he will perceive a great dulneſs and heavineſs, and pain in his Head, with a tickling, as it flows down into his Throat, ſometimes ready to choak him, which ſtirreth up a Cough, whereby this Blood is caſt forth from the Amygdales, or Glandules, which are of each ſide the Windpipe, and thoſe ſpungy places about the Throat; and ſo ſome have thought them to be from the Lungs, when alas 'tis from the Head.

I did preſage this in a Gentleman of this Town, Mr. *Biſhop*, only by his Brothers Relation (which he can well tell) of his pain, which was in the fore part of his Head: I adviſed him, by all means, immediately to be let blood, and to be repeated, if occaſion ſerved; for I told him, if he did bleed at the mouth, before he was let blood, he would preſently die, for he would be beyond all means, in regard he was ancient, *&c.* the place difficult to apply the Trepan, or Trefine, without which, I look on it as impoſſible (*quoad artes*) for any to recover, unleſs the blood be diſcharged, which falleth between

Which that night happened unto him, and he died in the morning.

between the Skull and the Panicles, which cannot be done by any other way.

For what happens in the lower Belly, it is to be cured as wounds, by vulnary Drinks and Clysters.

I have been a little longer on this than I intended; but those internal wounds are of high concernment, and I fear not rightly understood by all pretenders to Art.

Coryza, Catarrhus, Tussis, Asthma.

COughs and Catarrhs, Rheums in the Head, Eyes, Nose, *&c.* proceed from the Evening cold, sharp wind beating upon the † spungy Bone of the Head.

† *Ethmoides os cribriforme.*

Asthma, or shortness of Breath, cometh through a vicious matter contained in the Wind-pipe, or Lungs. I have not time to inlarge upon them.

The three first are commonly cured in one night, by one of my Balsamical Pills.

The last by the *Arcanum*. I have strong reason

reason from experience to believe, there is not another such Medicine found for it in any place that ever I was in: this is a Diſeaſe that old age is liable unto; and for old perſons that have had it long, 'tis folly for them to think to receive a perfect Cure from it, or from any thing elſe, but I know not any thing will eaſe them more than this.

There is another Diſeaſe that follows old age, which I ſhall likewiſe hint at, and ſo end, *viz.*

Stranguria: or, the Strangury.

THe Strangury is from the defect and weakneſs of nature in the ſecond Digeſtion.

CURE.

Let him forbear all ſharp meats and drinks, and obſerve the ſame courſe I have directed for the Stone, in which he will find great comfort. For

For any Venereal Distemper, or *French* Disease, there is not a better Medicine that ever was prepared for it, than this *Arcanum*; for it cures any, of what nature soever (that is curable) without Salivation or Fluxing.

There are some Distempers belonging to the Female Sex, that are not here necessary to express, for which this *Arcanum* is singular.

Hystericus: or, *Fits of the Mother.*

IN Hysterical Fits, or Fits of the Mother, there hath been a great mistake, as to the true cause, as well as of the rest. With one dose of my *Arcanum universale*, and one of my Balsamical Pills, I have cured some in twenty four hours.

The Seeds of *White Nettles* bruised, and drank in White Wine are a very good remedy against these Fits. So is also

the *Tincture of Caſtor*, *Spirit of Sal Armoniack*, and *Elixir Proprietatis*, being given in Rheniſh Wine. But I have a Medicine, which I call *Elixir Hyſtericum*, with which I never yet failed to cure thoſe Fits.

I have alſo that Remedy mentioned by Mr. *Couch* for the ſpeedy delivering Women with Child.

And likewiſe in barrenneſs, in all the Authors that ever I read, I never met but with one that ever came near the Buſh; and it is very unlike that any of thoſe ſhould ſtart the Hare.

I am confident there are many that are married who are childleſs, that ſhould they be divorced, the Husband would beget Children by another Woman, and his Wife conceive by another man.

Now if one ſhould demand the reaſon why could they not procreate when they were together. I doubt it would puzzle an old Phyſician to reſolve it.

It may be he might tell them of Antipathies in their Natures: as the Stomach doth abhor ſome kind of Meats, *&c.* but I ſuppoſe thoſe Meats had firſt injured the Stomach. It may be if the Mother love

not

not Cheese, she may cry pah unto it, to her little Daughter, and thereby the Child may loath it as much as the Mother.

But I never knew a *Pica* in the Mother to beget a *Crapula* in the Daughter, though she may labour *cum furore matricis*.

But no more of this.

This Discourse deserves more to be whispered in a private Room, than to be treated of here.

And no marvel that there are so many incurable Diseases, in regard their true causes were never hitherto found out.

Thus you may perceive what a Lethargy and blind ignorance hath benighted Medicine, & obscured the Inquiry into the right Remedies for Diseases, by a sad Theory, and miserable method of the Heathens, (which is still in force amongst Christians) as if Medicine was made only for them, and the true knowledge God should discover unto them, and Christians were to receive it from them. And well may healing fail us, who make no further inquiry after it, than the tradition of such Teachers.

I have some other *Arcanums*, or Secrets, for some Distempers of the Female Sex, especially for Women in Travel, which commonly

commonly delivers them in a very ſhort time; (I have known ſeveral within half an hour) after the taking of it; and without the tenth part of that pain which they would have without it.

There are ſome weak or aged perſons that digeſt very badly, whereby they are troubled with crudities, lack of appetite, pains in the Head, &c. my *Arcanum univerſale* may be a little too quick for them; wherefore I make up a Pill, which I call my Stomach Pill. There is a Diſpenſatory called by that name, which moſt Apothecaries ſell; but alas, one Pill of mine is worth twenty of them for goodneſs, and whoſoever ſhall try them ſhall ſay ſo. I give but one at a time, and that is at night going to Bed, though you have ſupped freely before; in the morning it gives two or three Stools, without the leaſt griping or pain at all, it doth not only digeſt thoſe Crudities, and take away the pain of the Head, but it doth likewiſe ſtrengthen both the Head and the Stomach. I am confident whoſoever ſhall once try them will never take any other Pills.

As I have recommended two principal Medicines for the curing of your Diſeaſes, which

which proceed from within, ſo I ſhall commend another unto you, for the healing the Wounds and Hurts from without.

I have ſeen Cuts, or Hurts, or Bruiſes, that have been very inconſiderable in the beginning, which afterwards for want of ſome proper Remedies became matter of great moment and danger.

Therefore to prevent the like, I will accommodate you with ſuch a Remedy as the world doth not yield a better. It is of far more worth than all the Balſoms Oyls, Oyntments and Plaiſters that ever was yet made for that intent.

There hath been a great talk about the weapon-Salve, and Sympathetical Powder; they are not worthy to be her Chamber-maids.

Any wound, if it can but reach the bottom of it, it cures at the firſt dreſſing, and within half an hour after you have appli'd it, it takes away the pain and ſwelling, and draws out any Thorn or ſplinter got into it, let it lie on, till it be ready to come off of it ſelf.

I verily believe it will cure an amputation, (that is, a Leg or Arm cut off) one dreſſing, you need not fear, though the Bone appear, there ſhall not be any

exfoliation nor discolouration, which I have well experienced several times.

I want words to praise it to its merit; only this I shall tell you, that whosoever shall use it, will bless God for it, and admire it with me.

As for an Ulcer it is not proper, because a Wound and an Ulcer are of different Natures, and this is specifical to a wound, or Laceration, or Rending, or tearing the flesh and skin.

But whosoever shall desire it for an Ulcer, I shall but change an Ingredient or two and make it as effectual in any curable Ulcer, as in a Wound, but then you must not expect to have so speedy a cure in a wound.

I have recommended three or four *Arcanums*, or secret Medicines unto you; I protest unto you, I would rather lose the knowledge of all things in the dispensatory than the worst of those.

And as they are the best Medicines, so they are the cheapest.

My *Arcanum universale* or Powder, the dose or quantity taken at a time, is from half a grain to six, which is the highest; I will sell it for six pence a grain.

My balsamical Pill, twelve pence: which

is as well worth it, as any six Pills in the dispensatory are worth six pence.

My *Aurum vitæ* two pence a grain.

As for my specifical Powder for Wounds, Bruises and Hurts, you shall have enough for your money: you shall have an ounce for five shillings, which may be enough to cure a dozen ordinary hurts or wounds; How it is to be used I shall direct you.

I have omitted to speak of several diseases this *Arcanum* or Powder is a Remedy for, I am very confident, there is not any disease that any Country doth infect men withal, but it is a singular Remedy for.

Last year I had a Patient that went to *Virginia*, And he took a Dose of the Powder here, and carried a Dose of it with him; but he proved very healthy himself, and gave it to one that was Sick of that Country Disease, and it presently cured him.

If any Master of a Vessel, that carries not a Chirurgeon with him, please to take some of this Powder in case of Sickness, and some of my Balsom for Cuts or Wounds; I engage, if once he carries it with him he will not go without it at any time, if he can get it. And what he doth not take use of, I will take again, and return

him his mony as he paid me for it. Because there are many ready to speak evil of what they know not, and some whose judgment may be defiled through prejudice, may say, that this is more to benefit my self than you, and that you may not be deceived. I declare, that whosoever shall use any of these things according to direction, and if he do not find me faithfull in my relation, and himself bettered by it, the loss shall not be his, but mine, I will return him his mony again.

Accept it with such an affection as it is proffered, or the good it brings may merit, and the God of health make it successful, for from him comes healing.

Unto whom give all the Glory.

Cou

Courteous READER

LEt those great Intervals that I had whilst I was writing this small Tract plead my excuse; for not digesting it into a more Methodical way of treating of Diseases.

You have every thing as then I thought on it. I must confess it is hic & ubique. *Occasions did then follow me that I was so far from having time to new write it and set it in order, that I hardly took a superficial view of it. If thou think the Meat good, reject it not because it was not so neatly Cook'd, nor presented to the Table in its due and proper Season. I minded not* Oratio, *but* Ratio, *for I think it Eloquent enough, so it be understood by those I princi-*

pally intend it for: wherefore thou may-eſt excuſe me, and do not carp at words, but take thy Pen, and correct with me, which is no more than I would do for thee upon the like occaſion. Vale.

I

I though

I thought to have ſevered the Directions how to take the Powder, from the Book, but I am adviſed to annex it; which I have done.

Directions.

YOu may take the Powder in any thing, or without any thing: I commonly give it in the pap of an Apple, or Conſerve, or a little bit of Bread, to the bigneſs of a Pill, it matters not what it is, being without either taſte or ſmell, ſo that the moſt naufeous Stomach may freely take it. It will not diſſolve in any Liquor, therefore you may leave ſome of it behind, if you give it in any Liquor: I have

given it in a little beer in a ſpoon, to Children that would not take any thing elſe, then be ſure to give it all. Its operations are various, according to the nature of the matter offending, and the place where it reſides; that way which nature thinks moſt convenient for her, for the diſcharging that matter which ſhe is willing to be rid of.

Sometimes by Stool, by Urine, by Vomit, and ſometimes by Sweat, I have known it work effectually, and yet by neither of thoſe ways, but by breaking wind upward and downwards, as I have ſhewed in the cure of the Fiſherman, for it draws wind out of any part of the body effectually. If the matter be in the Stomach, which commonly it is in Fevers, &c. then it often works by Vomit and Stool: If the matter be more in the Guts, it works by Stool alone. In Dropſies, and ſuch Diſeaſes as water doth abound, it works by Vomit and Urine. What of ſuch aqueous matter is contained in the parts containing, it drives forth by Sweat plentifully.

The time; in Winter, and when the weather is cold, I give it in the morning, with a benefit of a fire in the room, but in Summer I give it at night: but let them not

eat

eat any ſolid meat that day, but if the party be very ſick, never ſtand upon any time, whether day or night give it him; the ſooner the better: but it is beſt when the Stomach is empty from meat.

It commonly works about half an hour after, take nothing before it works of it ſelf, and then if you pleaſe to drink a little warm poſſet-drink, or beer, you may. And if it ſhould work by Vomit more then you would have it, take a little thin Gruel or Broth, ſo ſeaſoned with Salt that it taſteth well of it; and that makes it work downward, but I have given it to Children and others that never took any thing in the working of it; for what matter it hath wrought upon, it will bring away, whether you take any thing or not.

If you are diſpoſed to ſleep, you may freely do it, without the leaſt prejudice unto you, for nothing can hinder the working of it, nor the bringing it away.

I never knew it fail to work in my life (where it hath been retained in the Stomach) But in caſe it ſhould not, you need not fear; it will do you no more hurt, then if you had taken ſo much Nutmeg, or Cinnamon, and if you pleaſe you may

take

take a glass of Sack, or a dram of the Bottle, without any dammage at all.

As for my specifical Powder for wounds, or hurts, of that nature, take the white of an Egg and beat it well, then take so much of it as may well wet a pledget, and so much lint scraped from an old rag, or so much tow as will cover the hurt, then mix so much Powder with the white of the Egg, as you think will make it to the consistence of honey, stir them well together, and the lint, or fine flax, or tow in it, and lay it to the place, bind it on very gently, only so hard as will keep it from falling off. And although it doth presently cure it, yet you had not best take it off in fourty eight hours, I never knew it fail. And in case it should not be perfectly well, you may take a little more, but it is not one Hurt or Cut in a thousand that you will use it twice, without it be a deep thrust, or shot in the Thigh, where it may not reach the bottom, but for any ordinary hurt though it be never so broad, or torn, it cures it at the first dressing, and takes away all pain and swelling in half an hour, and immediately stops the bleeding; Remember, the sooner you apply it the better.

But if you are at Sea, where the white

of

of an Egg is not to be had; then take the powder and caſt it upon the hurt or wound, and take a fine linnen cloth or ragg, dip it in ſalt water, and then wring out the water well, and lay the cloth ſeveral times double upon the place hurt, and bind it on gently (as before) and it will prove as effectual as the other way.

If any ſhall deſire it for an Ulcer, I ſhall ſo make it, that it ſhall cure any cureable Ulcer, in a very ſhort time.

This is to be kept in ſome dry place, or carried about one; for againſt moiſt and rainy weather, it will be a little moiſt, wherefore keep it near the fire, and if it ſhould be moiſt at any time, dry it at the fire, and it will be as good as at the firſt.

It will not decay, you may keep all the Powder twenty years, and be as good as at firſt. The Stomachical Pills you may keep ſeven years.

I am fully perſwaded, and I have reaſon to think, that there is not any Diſeaſe (either in the *Weſt* or *Eaſt-Indies*, nor any where in the World, but this Powder will take off. I ſhould not queſtion to cure the Plague, with my *Arcanum Univerſale*, and my *Aurum Vitæ*.

If any Practitioner ſhall deſire any of

thoſe *Arcanums*, I ſhall accommodate him with them upon reaſonable terms, I will engage, that any Chyrurgion that hath once found the worth of them, he would rather have one Dragme, than a Cheſt of ten pounds worth of the laudableſt Cathartical Medicines he can chuſe.

My *Pillula Balſamica*, or Balſamick Pill, is to ſettle the Body, and to reſtore it into a good temper, (for a Houſe that hath been fired; though the fire be out, yet there may be a great heat and ſmoke) which I give the next Night after my Powder. If you take the Powder in the Morning, take the Pill at Night, if there be occaſion; that is, if he find his Body much diſordered, or out of temper, or feels any pain, then it is good to take one of thoſe Pills, otherwiſe not. If you pleaſe you may drink after it: In the Summer give after it a Glaſs of White Wine, Cider, or Ale; in the Winter a draught of warm Poſſet-Drink, or warm Ale, or a Glaſs of Sack.

My *Aurum Vitæ*, is when the Malignity of the Diſeaſe hath tainted the Spirits; and that is known by this, though the Cauſe be gone, and the Effect removed, yet the Party doth not become well, but continues

tinues in a lingring condition, then give him a Doſe of this in the Morning in his Bed, let him drink it in a glaſs of Sack, or warm Poſſet-Drink, and it will drive it out by ſweating, and let him continue ſweating for three or four hours, never fear it, it will not weaken, but make ſtronger.

My *Pill. Stomachica*, or Stomack Pill, is to be taken at Night, as any other Pill, without taking any thing after it.

Thus I have directed you as plain as I could: And a good ſucceſs ſhall be ever prayed for unto that God that alone can give it, by

Thy Friend

R. C.

POST-

[illegible]

tinuation a lingering condition, then give Mul's Dale of this in the Morning in his Bed, he then drink it in a glass of Sack, or warm Poller-Drink, and it will drive it out by Sweating, and let him continue sweating for three or four hours never fear it, it will not weaken that make a longer.

My P.S. [illegible] Pill, is to be taken at Mi[illegible] any other Pill, without [illegible] after it.

[illegible] you [illegible] as I could [illegible] a good [illegible] shall [illegible] prayed for [illegible] that [illegible] give it, by

[illegible]

R. C.

P O S T

POSTSCRIPT.

THe Doſe of the Balſamick Pill for one of full years is twelve, fourteen, or fifteen grains, yea ſometimes twenty, in robuſt bodies and extream pains; a Child new born may take a grain of it diſſolved in breaſt milk, or other. A Child of my own being born with the gripes, began to take it the next day, it was likely to die all the Moneth, and very weakly for the firſt quarter; ſo that if the Pill were omitted but one Night, it were even at deaths door, ſo that the uſe thereof was continued with happy ſucceſs till it was a year and a quarter old, for the Teeth ſake: at which time it was weaned from the Breaſt and Pill both together, without the leaſt inconveniency, or alteration when it left it, and bleſſed be God, of a poor weakly Child, became luſty, ſtrong, and forward, as any Child

Child of its Age whatſoever, and ſo remains being now in its third year of Age.

The Powder for Old Sores or Ulcers mentioned by Mr. *Couch*, I alſo prepare and ſell by the name of *Species Phagadenica*, at the ſame price with that for wounds and blood-ſtopping, and is to be uſed thus. Take a full pint or better of fair water, ſet it over the fire in an Earthen Pipkin till it be ſcalding hot, then put in an ounce of this Powder by degrees, ſtirring it with a wooden *Spatula*, then cover the pipkin and let it ſtand half a quarter of an hour, over the fire without boyling, then take it off, and let it ſtand till the water be clear, the which keep in a Glaſs or Earthen bottle; when you uſe it to any Old Ulcer or *Fiſtula*, put a little into an Earthen Sawcer, warm it as hot as it may be endured, then waſh the Sore by dipping a fine rag in it, and at length double the rag three or four times, and let it be well wet with the warm Liquor, and apply it to the Sore; if the Ulcer be hollow or fiſtulous, ſo that you cannot come at it to waſh it, then inject the Liquor warm with a Syringe; let it be dreſſed twice a day, and I dare aſſure you that there is no curable Ulcer whatſoever that this will not cure,

tinct; if you desire to have the water yet stronger, in stead of fair water infuse the Powder in Lime-water. This water is not only a Cure for Old Sores, but for Ring-worms, Tetters, Manginess, Itch, Scabs, and such like Cutaneous Distempers, they being washed therewith, and linnen cloths wet therein laid upon the place. The way of using the Powder or Balsom for Wounds and Blood-stopping is sufficiently taught by Mr. *Cook*; that I call by the name of *Spiritus Vitriolatus*.

The Dose of the *Aurum Vitæ* for one of full years is ten or twelve grains, and sometimes more, it may be taken in a little Sack, Ale, or Posset drink, or made into a Bolus, with a little Confect of Roses, or any Cordial Syrup; it may as well be taken at Night going to Bed as in the Morning, provided the Patient hath eat but a light Supper, and that two or three hours before.

This is a powerful Remedy in any Malignant *Fever*, *Small-Pox*, or *Measels*, *Surfeit*, *Scurvy*, *French-Pox*, *&c.* It mightily purifies the Blood, and refresheth the Spirits.

All those Medicines mentioned in this Book may be had at my House (except the

Water mentioned for Embrocation in the Gout, which I know not) at the same prices that Mr. *Couch* sold them; but Physicians, Chyrurgions, &c. shall have them at my Catalogue price. I have also some other Medicaments of singular use and efficacy, *viz.*

The Oyly Volatile Salt of Sylvius de le Boe.

Whose vertue and use is at large described in his new *Idea* of Physick, the first Part, in English.

This was some time since sold in diver places in *London*, I mean somewhat having the same name stamped upon it, but nothing of this Famous *Sylvian* Medicine were to be found in it. I had it from a Gentleman who was divers years a Student under *Sylvius*, and was also Brother and Executor to *De Graaf*, from whom *Sylvius* would hide nothing, in whose Study he found it after *De Graaf*'s Death. Price 6 *s.* per ounce.

Elixir Hysfericum.

This is an Excellent Remedy against the Fits of the Mother, the which I never

know

knew it fail to help, it is also very profitable in the *Epilepsie*, *Convulsion*, *Vertigo*, &c. It is to be taken three times a day, the quantity of twelve, fourteen, or fifteen drops at a time in a Glass of Sack, or Ale where Sack is not to be had, as also in the time, or rather upon the approach of any Fit, it may be taken to thirty or forty drops, for there is no danger of exceeding the Dose. Price 5 *s. per* ounce.

Manna Mercurii.

This preparation of *Mercury* is so well divested of its Malignant Volatile Salt, that it never causeth Vomiting or Salivation, (as the best of the Common Preparations, especially if they be sometimes repeated) whereby it is made so innocent, that it may be as safely introsumed as *Manna*. It is a great Specifick in the *French Pox*, *Leprosie*, *Scurvy*, and *Itch*, against all Venereal Nocturnal Pains; as also Pocky Ulcers and Pustules: it causeth the Scabs presently to fall off, and disposeth the Ulcers to heal. I assure you I have known a contumacious Pox cured by this Medicine alone; and which is more, a Physician hath told me that he had cured one with

three Doses of it only, with the help of a little *Bezoardicum Minerale*, which he used some time in stead of a Sudorifick Diet drink, and which is a hundred times better. The Dose is from six Grains to twenty made up into Pills with Rosin of Scammony or *Extractum Rudii*. The best way is to begin with a small Dose at first, and increase every time as occasion requires; If it should work two or three days together (as it may do where it meets with a *Plethora* of sordid Matter) there is no danger, but on the contrary the Cure will the sooner succeed. Price 12 *s.* per ounce.

Aqua Venerea.

This Water or Liquor cures the most stubborn Venereal Ulcers or Sores in a few days time, they being washed with it twice a day, and rags three or four times doubled wetted in the same, and lay'd upon them. Price 5 *s. per* pint.

Moreover all Chymical Preparations for use may be had at my House, a Catalogue of which with the prizes any may have *gratis*: Or any Person that desires to have

any Curious Proceſs wrought, may be ſerved faithfully therein, by

CHR. PACK.

From my House at the Sign of the Globe *and* Chymical Furnaces, *in the* Poſtern *near* Moorgate, 1680.

FINIS.

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